

SUGGESTION

A Magazine of the New Psychology

"Man's whole education is the result of Suggestion"

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Ideas From Thinkers.

Selected by the readers of SUGGESTIONS.

IF NOT true that "Whatever is is best," it is true that we can make whatever comes serve some beneficent purpose if we will.

E. M. A.

The arena of the new standpoint of Science is that of the pupil's own mind.

Prof. Elmer Gates.

Whatever we have dared to think

That dare we also say. *William Lloyd Garrison.*

Within one's self must be the source of strength, the basis of consolation.

Marcus Aurelius.

There is an inmost center in us all,

Where truth abides in fullness.

Browning.

As he thinketh in his heart, so is he.

Solomon.

Attune your mind to catch the thought vibrations from the Universal Mind.

"Be not only good, but good for something."

So many gods, so many creeds,
So many paths that wind and wind;
When just the one of being kind
Is all this poor world needs.

—*Ella Wheeler Wilcox.*

Appendicitis---A Simple Preventive.

By HERBERT A. PARKYN, M. D., C. M.

Medical Superintendent Chicago School of Psychology, 4020 Drexel Boulevard, Chicago.

IT IS almost impossible to read a daily newspaper thoroughly without coming across a notice that some well known person has undergone an operation for appendicitis. In fact, appendicitis seems to have become a society complaint, for it is seldom that the working classes suffer from this disease.

I am not "making light" of the complaint, for a severe attack of appendicitis is a very serious trouble; but it is found chiefly in persons of sedentary habits, while it seldom troubles persons who are compelled to earn their living by manual labor.



A great many fanciful theories have been advanced to account for the development of an attack of appendicitis, but I am satisfied the real cause is not difficult to find, and I believe that when the cause is generally understood and the simplicity with which the cause can be removed is realized, there will be no further call for operations, and the word appendicitis will be given a place among the obsolete terms of our medical dictionaries.

If you will turn to any "up-to-date" work on the practice of medicine, you will find a variety of causes given for appendicitis and many pages devoted to the treatment of the complaint. I have no fault to find with the treatment usually given after appendicitis has developed, even to the operation for removal of the appendix itself, if the symptoms are serious enough to warrant it, but I intend to show that the one great cause of appendicitis is entirely overlooked by the great majority of writers, and if mentioned at all by the minority, it is not given sufficient prominence.

The first, last and only cause of appendicitis is insufficient drinking of liquids.



In order to have perfect health a full grown person requires in the neighborhood of two quarts of liquids every twenty-four hours. This liquid is required to supply the saliva, gastric juice, pancreatic juice, bile, urine, perspiration, etc., and any stinting of the fluids required by the body prevents the formation of these various secretions in sufficient quantity to enable them to carry on their work properly.

One of the chief causes for appendicitis given by medical writers is chronic constipation. Now ninety-nine cases of chronic constipation out of every hundred are the result of habitually drinking too

little, and the quickest and most effective way to overcome chronic constipation and banish it permanently is to drink eight or ten glassfuls of water every day.

Bile is the natural purgative of the human body, and in health it is formed in large quantities daily. But the supply of bile depends on the quantity of liquids drunk; so that if a person drinks only half the quantity required by the body, only half the normal quantity of bile can be secreted, and constipation develops to the same degree in which the secretion of bile is checked or diminished.

People that earn their living by physical labor usually perspire freely, and in consequence drink freely; and it is for this reason that appendicitis so seldom develops in the active, working class.

* * *

I expressed these views to one man who had undergone an operation for the relief of appendicitis, and he said he could not agree with me, since he had not suffered from chronic constipation before his attack. But on questioning him carefully I found that he had not drunk sufficient water for years and he had been taking laxative pills several nights a week for months before his attack of appendicitis developed.

I never lose an opportunity of questioning a person who has suffered from acute or chronic appendicitis and although I have questioned scores of them in person and by correspondence I have yet to find the first sufferer from this complaint who, before his attack, drank anything approximating the quantity per day required by a healthy man.

I have been called on to treat many cases of chronic appendicitis and have had no difficulty in relieving every patient permanently within a few days after the proper water drinking habit was established. In fact, in acute and chronic appendicitis water drinking will be found almost a specific cure, except when suppuration has occurred and operative measures are imperative.

Two sisters, physicians, both suffering from chronic appendicitis, came to Chicago at the same time to undergo operations for the removal of the appendix. The surgeon who was to perform the operations decided to postpone them for a month as an examination of one of the sisters proved her to be in an unsatisfactory condition for taking an anesthetic.

During the month's delay these patients came to me for consultation. I found both of them suffering from chronic constipation which had existed for years, and neither of them was drinking a quart of

liquids per day. I explained to them the necessity for looking after the life essentials every day, particularly the water, with the result that instead of going to the hospital to be operated on, when their month's respite was over, they left for their homes feeling better and stronger than they had felt for years. Every symptom of the trouble for which they sought an operation had disappeared.

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To overcome constipation, and in the treatment of acute or chronic appendicitis, it is best to take the liquids in small quantities, but they should be taken frequently—say a good mouthful every five or ten minutes during the day. With every sip a patient should take an auto-suggestion. This is done by thinking of the result he desires the fluid to bring about.

Water, hot or cold, is the best form in which to take the liquids, but part of the two quarts can be taken in the form of tea, coffee, postum cereal, milk, lemonade, etc. Fruit contains a great deal of water and if much fruit be eaten the quantity of liquids drunk can be reduced proportionately.

For the person who is enjoying good health, all that is necessary to keep him forever free from appendicitis is to drink his two quarts of water daily every day of his life. He need not resort to the sipping process. A glassful night and morning and occasionally during business hours, and free drinking of liquids with his meals will enable him to consume the necessary amount without inconvenience. It is needless to state that the food should be thoroughly masticated.

Air and food are life essentials which play a very important part in health and disease, and to be perfectly healthy in every respect or to regain health once lost, air, water and food are things to which careful attention has to be paid. A man may partake improperly of air and food, and suffer from various complaints in consequence; but if he drink sufficient water he will never suffer from an attack of appendicitis; whereas a man may endeavor to breathe and eat properly, but if he fails to drink sufficient water daily he is always a possible victim for appendicitis.

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I should like to hear from readers who may have suffered from appendicitis or from readers who may have friends who have suffered from the complaint. In either case give me careful information concerning the onset of the trouble. Tell whether or not it was associated or preceded by constipation and estimate the quantity of liquids drunk daily by the patient for several months preceding the attack.

When the Race for the Prize is Thru.

LAST night you were weary, tired;
Worn out with toil and care,
Your courage flagged a little,
You thought you had much to bear:

You thought that for others the battle,
Which called for your every nerve,
Seemed easy and smooth and successful,
And you were inclined to swerve.

Inclined to relax your effort.
Inclined to show signs of fag;
Forgetting the last inch of fighting,
Was the one that won the flag:

Forgetting, that for all summer
You must fight along this line—
That the last throb of engine,
Was the one that crossed the brine:

That thousands had been successful,
Had they driven home the nail—
That the rabbit—on the finish,
Was beaten by the snail.

That all must needs the race begin,
With courage fresh and new;
But who'll be there at the battle's end,
When the race for the prize is thru?

Will it be he who says "I can't,"
Who'll the vital moment shirk,
Or he who says with a zest "I will,"
And then gets down to work?

C. H. DODGE, Marion, Ind.

A man's "religion" consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of and has no need of effort for believing.

—Carlyle.

Life a Property of Matter.

BY PROF. ELMER GATES, WASHINGTON, D. C.

Written for SUGGESTION.

BY MIND I mean the sum of all those activities in an organism by which experiences are remembered and acts adapted to end. The mind, by this definition, includes not only the *conscious* but also the *subconscious* activities of life. In fact, as I have elsewhere shown, if we were to suppress, in the lowest known living thing, those activities by which it FEELS stimuli, it would not longer be regarded as living.

This kinship with the cell need not alarm us; we need not be ashamed because we are simply the more highly developed brethren of amoeba and other one-celled organisms having minds of a lower order than ours. This kinship has deeper meanings. We have recently learned through modern research that even crystals have life; that the supposed distinction between "organic" and "inorganic" matter is no longer tenable; that we have to modify the dictum that all life comes from the egg and maintain that life finds its seat still lower in the scale—even in the molecule and atom. The hypothesis of spontaneous generation is no longer necessary—life is probably *immanent* in organized substance! If so, then we need not the hypothesis of a special creative fiat to *start* life on an evolving planet; the life is already there in its molecular masses! We need not suppose that life started by some germ floating through interplanetary space and lodging upon our earth—the life was already in the earth; the Creative Power was already immanently diffused through the earth's substance; the universal life being omnipresent. If all this contains a suggestion of the truth, then when we acknowledge our kinship with the mental life of the amoeba we assert our relationship to the Cosmic Life eternally immanent in the substance of all worlds—a relationship of which we may be proud.

Now, in the article on the Education of Brain Cells following this, I have called attention to the fact that the cells of which the bodily organs are composed are *alive* and they are alive because they are *sentient*, which is a *psychologic* characteristic; and that it is upon this mental character of the cells that the brain acts directly, in controlling organic functioning, through brain-training or brain-building.

When any organ or part of the body is subjected to all the discriminable sensory stimuli, in taxonomic groups, so as to train each sense systematically, there is enregistered in the brain memories of

these sensory experiences. These memories consist of structural and chemical changes in brain cells and fibers, and of course these cells have nervous connections with the end-organs of that part of the body from which they were derived. By this means the brain (or mind) gets in more direct and complete touch with that organ, sends to it more of the various nervous influences, and more directly controls it through the mind. This is *not a process of suggestion*, but of acquiring by scientifically-directed sensory observation all the classically-grouped sensory memories that can be obtained through any given part of the body or any organ, so as to anatomically increase the nervous connections between the cerebral cortex and that bodily part; and then subconsciously, by vaso-motor regulation, that part of the body will get more blood, etc.; and by *volitionally refunctioning* those memories in connection with *dirigative attention* to the related bodily part, physiologic effects and influences are at command. The truth that is in suggestion is herein carried one step further until it becomes an educative, brain-building process—the art and rationale of which is known.

It will not do merely to "suggest" colors, sounds, touches, pressures, etc.; the *actual* sounds, colors, etc., must be *perceived* in the natural way if a brain-enregistration corresponding to a particular sensory experience, is to be produced.

Suggestion has its own special and important sphere of use, even as an aid to the process I am describing, but in this process the truth of suggestion has culminated in an educative brain-building preparation, and in Dirigative Attention to the bodily part.

THE EDUCATION OF BRAIN CELLS.

I will give one experiment to demonstrate the connection between brain building and the functioning of the internal organs. I will premise by saying that each organ of the body is composed of cells which have their own mental (sentient) activities, and that these activities differ in their psychologic characteristics from those of the cells of other organs of the same body, each group of cells having special capacities and special kinds of labor to perform for the common good of the organism. They are capable of feeling a stimulus sent to them, and it must be remembered that only mind can *feel*; and these cells respond to this feeling by adaptive actions and perform certain results in accordance with the habit which has arisen out of their previous experience—such phenomena are mental phenomena, and the functioning of an organism may be described as the group-mentation of a society of cells.

That such groups of cells can be re-educated is demonstrated by the following experiment:

Two shepherd dogs were fed milk containing enough annatto to render the milk just perceptibly yellow, and enough tartar emetic was put into the milk to give them nausea, almost to vomiting. After several repetitions, although thirsty, they refused to drink the milk, and the sight of the yellow milk caused them to indulge in those well-known expressions which a dog makes at a nauseous object. In order to make a still more profound impression upon them I began to feed them milk in the dark, and while they were drinking the milk colored yellow and containing the emetic, I turned on the light so that they might see the color of what they had been drinking, and thus associate that color in the milk with the nausea which yellow milk had previously produced. Thereafter they refused to drink milk in the dark.

Before describing the rest of the experiment I wish to remark that by this process I had been giving to that part of the brain and solar plexus and other subcerebral centers a series of educative memory structures that were catabolic and which caused the affective state of the dog toward the milk to be accompanied by feelings of nausea whenever he saw the milk, and by an emotion of dislike.

To show that brain memory-enregistrations have an intimate connection with the functioning of the stomach, I made still one more experiment. I began to give the dogs milk just about dusk, but without coloring it or putting in it an emetic, and thus they were soon led to freely drink milk in the dark. I then gave them milk colored with annatto, which substance has no action upon the dog, and while they were drinking the milk—they had been accustomed to it for several weeks—I turned on the lights so that they could see what they were drinking. Now this milk contained no emetic, but as soon as they saw its yellow color, three of the five stopped drinking and began to retch or vomit. The functioning of the unpleasant memory structures acted directly upon the stomach of the dog in a manner similar to the emetic, that is, the stomach centers of the brain had been *educated* to believe that yellow milk was nauseous. Every such catabolic memory interferes with normal digestion.

About three weeks thereafter I again began to feed them milk in the daylight, and gradually colored it to a deeper and deeper yellow, but without putting in the emetic; and in four weeks' time I succeeded in getting the dogs to drink yellow milk, and because

of a small amount of sugar that I placed in the milk that had been colored yellow they soon began to prefer it to milk not colored yellow; and by placing small amounts of emetic in the uncolored milk, I soon got them to dislike the normal milk as much as on a former occasion they had disliked the yellow milk.

Mrs. M. had been suffering for nine years from dyspepsia, consisting not so much of gastric inability as of improper assimilation. I gave her a systematic series of training in pleasurable odors and perfumes and tastes, and a systematic series of remembrances of pleasurable gustatory and other hunger feelings and thirst feelings, giving the training at the same hour each day every day for two months and teaching these experiences in classific groups of data—giving them a body of scientific and taxonomic knowledge of these subjects. The result was a restoration of her assimilative powers and a gain of 20 per cent in weight—she had been very much emaciated—and of more than 30 per cent in strength. The additional brain cells which were thus educatively placed in the cerebral areas ruling the gastric-intestinal tract caused the brain to send more and better stimuli to the digestive organs and thus bring about the cure of her disease thought, the life-activities of the cells.

I am not a practitioner and I do not take patients for pay nor for any other purpose except for experimental research.

Mr. L. was unable to distinguish as small a color-difference with the left eye as with the right eye. By producing upon the eyeball and its supplementary integuments a series of systematic sense impressions of the different kinds, and by giving him sensations upon the eye of many thousand tints, shades and hues of color which he had never before consciously discriminated, and without trying to test his capacity to discriminate the difference less than those which he had previously failed to recognize, I was able in seven weeks to produce, by means of brain-building of the seeing areas, a greater power of discrimination in that eye than in the other one, which was previously most acute.

The conclusion which I wish these experiments to emphasize is that the functioning of a body organ can be variously modified, stimulated and normalized, its abnormal functioning cured by means of libero-motor stimuli sent to these organs from their corresponding brain areas, and that, therefore, the change is effected by the action of the mind upon the psychic activities of the cells of the organ.

The Self Cure of Consumption.*

BY CHARLES H. STANLEY DAVIS, M. D., MERIDEN, CONN.

Written for SUGGESTION.

CONSUMPTION is the hereditary enemy of mankind. For over 2,000 years no other disease has afforded an equal number of victims. Of the innumerable remedies which have been put forward for the cure of the disease, not one is of any real value. Since the time of Hippocrates consumption has been regarded as incurable, and no method of treatment, and certainly no medical remedy, can be regarded as a specific for the disease. At the present day, as a writer has said, "The treatment of consumption with drugs has gone into bankruptcy."

Although all writers on the subject for over 2,000 years have recognized that hygiene and dietetics are the fundamental requirements for the successful treatment of consumption, it has remained until the present century to show that consumption is a curable disease, and that the cure, to a great extent, lies in the patient's own hands. Pathological anatomy affords the best proof of it, and the therapeutical results which have been achieved point to the same direction.

Experience has taught us finally, and the results have shown us that it is true, that the only known cure for consumption is sunlight, fresh air and good food. Sunlight, air and water are the natural enemies of consumption. Were it not for infection from houses, where there have been cases of consumption, the disease would soon disappear from the face of the earth. Air and food are the drugs to which we can always trust. They will never deceive us, if our patients can be taught to get both in good amounts. There is good air, if not the best, all around us, if we can but teach the patient how to take it in.

The principles of the hygienic, dietetic treatment are:

1. The patient must live continuously in the open air.
2. The nutrition is maintained, by all available means, at the highest point.
3. To so bring up the patient's condition, and to harden the tissues, and render them impervious to the influence of the tubercle bacilli.

*The Self Cure of Consumption Without Medicine, including also the Prevention of Consumption and Other Diseases, by Charles H. S. Davis, M. D., Member of the Connecticut Medical Society; Attending Physician to the Curtis Home for Old Ladies and Children, Meriden, Conn. New York. E. B. Treat & Co., 241 West Twenty-third street. Price, 75 cents.]

During the past winter, a very cold one, with the temperature often below zero, the writer has had delicate women, who were considered hopeless cases, sleep out on the verandas of their houses every night and remain out the greater part of the day. The result has been that the racking cough and night sweats were relieved, the patients were able to eat five or six meals a day and digest them, with a corresponding increase in weight—one lady gaining nearly fifteen pounds. When there is no veranda, the patient sleeps with the bedroom windows wide open, regardless of weather. During the extreme cold weather a hot soapstone is usually placed at the foot of the bed, thus keeping the feet and body warm, while the head is kept quite cool, the patient continually breathing fresh air, practically continuing outdoor life while sleeping.

In every case where the patients of the writer have taken the outdoor treatment, the general condition of the patient is improved, usually after a short time; appetite increases, night sweats disappear, sleep is improved, and the fever begins to abate. The open-air treatment always makes the patients extremely resistant to cold and increases the power of food assimilation and metabolism.

One important and common cause of pulmonary consumption is insufficient lung expansion and ventilation. The patient may never have learned to breathe properly and fully, and the air he has breathed has been impure indoor air. The art of breathing correctly is less understood than any one of the other various functions of life. Systematic breathing is of the greatest importance, especially in the case of weak lungs or lung insufficiency, and will work wonders in cases of incipient consumption. The patient has to be taught how to use his lungs, widen a narrow chest, stimulate the sluggish skin, and regulate thereby the unbalanced circulation and bring into play all those natural recuperative forces which he has neglected or, perhaps, never known. Breathing makes the heat that sustains life. The lungs should consume over one pound of oxygen per day. Oxygen is the supporter of combustion. Combustion liberates heat. Heat means life. Oxygen burns out of the blood its impurity. The oxygen is absorbed by the dark, purple, almost blackish, venous blood. This blood has received poor nutrition. It has traveled through the body and by the veins brought to the heart to go to the lungs. The oxygen transforms it into bright, scarlet blood (arterial blood), and starts it again on its mission of repairing waste and of tissue building. One can readily see that without proper breathing of pure air the blood becomes impure, the organs and tissues half nourished, the

stomach dyspeptic, the body weakened, the nerves wearied, and the lungs in a fit condition to receive and nourish the germs of consumption.

Another important point in the treatment of the consumptive is the regulation of the diet. The increase of the appetite, the improvement of nutrition and the consequent strengthening of the enfeebled organism form the most important problems in the treatment of the disease, and the solution of which the result almost always depends. It would be an error to allow free choice to the patient as to when and how much he should eat, nor should too much attention be paid to his complaints and assurances that he is unable to take anything.

The diet should be a mixed one and the amount of food digested every twenty-four hours should be greater in amount, with a larger variety, than was taken in health. Food must be given at frequent intervals, as digestion is much more rapid under this regime of life. It is absolutely necessary that there should be a palatable combination of proteids and carbohydrates—in fact, it is the thorough supervision of the cooking and of the proper food that will make the physician successful in the treatment of this class of patients.

The rest cure, or *Liegekur*, as the Germans call it, on the reclining chair is a very important feature of the open-air treatment. In incipient cases rest, absolute rest, must be enjoined. The rest cure as practiced at the present time is in a semi-reclining position in a steamer chair, or an adjustable invalid's chair, out of doors. Anything that will increase the respiration or pulse rate is going to interfere with speedy recovery.

When a patient is able to go to a sanatorium, undoubtedly it is the wisest thing to do, for the sanatorium treatment has a double function, the removal of a source of infection and in this way lessening the spread of the disease, and, secondly, returning a cured patient later to the community who will not only lead a hygienic life, but will also act as an educator in the community in the great principles of prophylaxis or prevention. Germany today has sanatoriums for over 20,000 patients, and such institutions are multiplying in every community.

The sanatorium treatment is undoubtedly a great benefit, especially for those where the home surroundings are not suitable, but patients should not be sent away from home for a "change of climate." In no department of medical practice, probably, has there been more hasty, ill-considerate advice given than in that of ad-

vising a change of climate for consumptives. Thousands of patients have been sent away every year from the comforts of home, at great inconvenience and expense, oftentimes with sacrifices which are never made good, who would have been far better off in every way if they had remained at home.

As we have shown, the whole secret is to so increase the resistance of the patient as to bring about the arrest of the tuberculosis process, and to prevent secondary infection. Early recognition and proper management in the beginning of the disease are the chief elements of cure. If the family physician encourages the hopeful patient to believe that "it is only a bad cold" and that it "will wear off," or when warm weather comes he will be "all right," he not only seals the patient's doom but fails to take advantage of the opportunity presented today for the cure of consumption.

Tuberculous persons have a happy-go-lucky way of following their own devices, and are in constant need of supervision. It is only by constant supervision that we can take advantage of the variations in the patient's condition or prevent harm, and each tuberculous person must be dealt with on his merits. "What is one man's meat is another man's poison" is an old saying, but never more true than in a case of consumption.

In my little book on "The Self Cure of Consumption"** I have gone more into detail regarding diet, exercise, breathing, etc., and I have conclusively shown that consumption is a perfectly curable disease, without the use of drugs.

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Impressions.*

**We live in deeds, not in years; in thoughts, not breath;
In feelings, not in figures on a dial;
We should count time by heart throbs.
He most lives who thinks most,
Feels the noblest—acts the best.**

—Bailey.

The Sixth Sense.

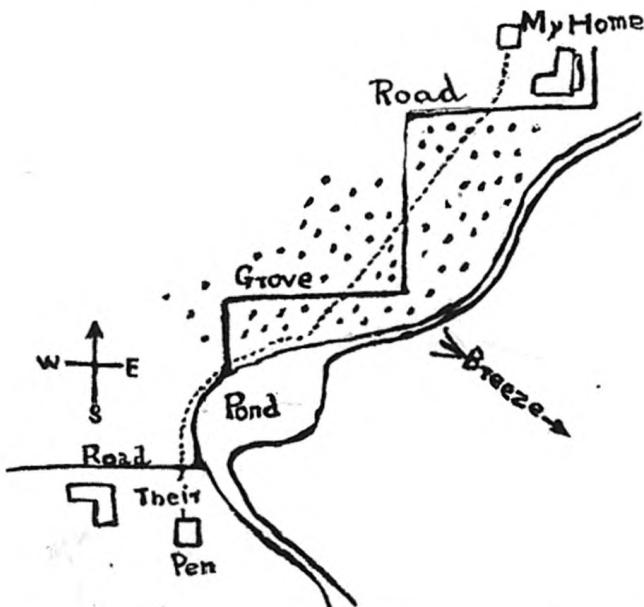
By FRANKLIN H. HEALD.

TIME was when I believed that human beings were gradually evolving a sixth sense, or a psychic method of receiving impressions, or becoming conscious of touch through another and mysterious avenue, than the well known five senses of receiving outside information. I now believe that we have evolved or are evolving out of that condition, into the higher state of reason. I make this statement knowing full well that detectives may follow, for other symptoms of insanity, and that they may even break into my shanty, catch me asleep and in their zeal to display bravery, shoot me to death. However, I propose to furnish my readers with some of the simple facts which point to reason as the very highest order of life; viz., receiving information, yet reached by the highest order of the white (Caucasian) male human being. I believe that it is generally conceded, and will not be denied, that psychic powers are closely related to animal "instinct," as it is called. It is well known that animals inherit at birth certain knowledge, or "instinct," which they make use of to a much larger extent than do the young of human beings; and yet when the experimenting and reasoning powers of the human babe are matured he is the master and director of all other life and phenomena. When the young chick breaks through the shell and draws his first breath of air he is standing upon his feet, with his eyes open, and knows exactly what to do next; that is to say, he feels the directing forces upon his protoplasm, which the babe does not feel and could not obey if he felt them. The human babe is the most helpless of all creatures, more so than a sponge, oyster or common weed. If not taken care of by others he would perish in a short time. Instinct or psychic means of receiving information has given place to reason on account of the gradual increased use of reason and the decreasing use of psychic feeling by his ancestors. I am prepared to prove that bees, ants and other insects use telepathy as a means of communicating thought. I am prepared to prove that at least some birds of prey use clairvoyance as a means of locating food. I am prepared to prove that some animals, serpents and insects use clairaudience as a means of communicating danger signals; and I am prepared to prove that many animals and forms of lower life use psychic powers in finding their way under circumstances where immatured human beings would be lost and perish. Some birds can

see by the X-rays, and in fact there are scores of instances where I have followed and proved that lower forms of life can and do receive sure information through the psychic avenue, which the human being only receives by matured or partially matured reason and experiment. We know that men have the power of reason much more developed than women, and we know the reason is that they are natural providers and protectors and are compelled to experiment and reason more than women, who are, or should be, protected and provided for. We know that women are more sensitive to the psychic touch of force (vibration) than men; and we know the reason of that also to be that they depend more on "that feeling," or psychic force, than upon experiment and reason. Many times a woman will know or feel instantly what it takes reason and experiment to determine for a man. Being the mothers, they inherit the mother's sympathy, which is a psychic force, more strongly than men and use it more than they use reason.

It is the force of sympathy which makes its vibrations felt between the mother and offspring more strongly than between the father and offspring. I once told my little pig story in a "sixth sense" article in the *Golden Era*, a dozen or fifteen years ago, but it now comes handy to prove and illustrate my point. It has always worried me to think that women had overreached men in evolving a sixth sense, and that pigs are in advance of women in the same respect, and that many forms of lower life are even more advanced than pigs. These two little pigs were taken by myself out of their mother's pen at night (don't worry, I had acquired title by purchase), put in a box and hauled four miles to my home, where I made them comfortable for the night. The next morning, after they had played in the yard and taken a breakfast of warm new milk, they suddenly became serious. Closing their eyes, they hung their heads down, occasionally turning around and grunting approval to each other; they finally pointed their little pink noses toward their mother's pen, and I followed them, far enough back not to disturb them, every step of the long distance, which they traveled in as near a straight line as obstructions would permit. The following cut will illustrate the situation, prevailing wind, directions, etc., showing the impossibility of their being guided by smell, sight, hearing or any of the five senses. Under these circumstances, then, can we believe that lower life has evolved higher senses than man? Can we believe that a pig, less than two weeks old, is more highly developed? It is impossible.

It must be apparent to any rational person, who has acquired the habit of thinking independently of textbooks, that if we follow the back track of evolution and find a certain faculty stronger



in lower life we may be sure that a better one is taking its place, and when we actually find a better and surer one, which has, by slow development, taken its place, we must recognize the truth that we are losing instead of developing the psychic powers of the brain.—*Higher Science.*

Our shadow should be as therapeutic as was Peter's,
and our handkerchiefs as magnetically charged as was Paul's,
if we belong to the same master.—*The Solar Plexus.*

Human Auras and Psychic Possibilities.

By PROF. EDGAR L. LARKIN.

Director Mt. Lowe Observatory, Echo Mountain, Cal.

Written for SUGGESTION.

WHEN I began writing for SUGGESTION it was my intention to present its readers with a few fragments of esoteric, occult Hindu wisdom that have been handed down by adepts during many thousands of years. They knew every minute detail about the human ego or soul, that it is possible for men to know before the death of the body. It was my intention also to hint at the key to all ancient scriptures, whether Hindu, Hebrew or Egyptian—books totally sealed at present, except to those having their esoteric keys. But conditions suddenly changed. The oriental war came on and the daily papers flood the people with dreadful headlines of murder and carnage. Newsboys make hideous screaming in crowded streets of horrors of thousands killed, of ships going down with all on board, with horrible cases of murders, suicides, defalcations; and, to cap all, the papers are publishing columns of concentrated horrors of vivisection in those infernos, the operating rooms of poorhouses, where thousands of living animals are slowly cut to pieces, the process in one case lasting 160 days before the sufferer died. And living children are torn to pieces by cruel knives and hooks because they are "cheaper" than cats and dogs. So that anything good and sweet and pure about our souls would not secure a hearing in the hideous turmoil of the world.

Finding it impossible to convey loving psychic things to the people at present, the writer has in preparation a book on the most startling Hindu soul-culture studies, that is, these revelations concerning our own souls will appear startling when presented to western exoteric minds. The name of the book—should it ever be finished—is the "Psychic City," where every inhabitant would be brought into the world, cared for, educated, trained and governed from cradle to the end, as though possessed of a soul, not a mere body only. Possibilities of soul-training, derived from Hindu wisdom, are so much greater than any ever dreamed of in the Western hemisphere, that even an allusion to them, here and now, would fill all readers with amazement.

MAN'S VAST POSSIBILITIES.

In the December, 1903, SUGGESTION, I said that the human mind has illimitable power. I here repeat the assertion. Discoveries since December confirm it. Almost everything is possible.

If men only knew their capabilities and could be made to see what treasures are laid up in the storehouse of nature for them, ready for the asking, almost every phase of activity, mode of work and method of living would change. Our present habits and customs included under the word "civilization," would almost meet entire reversal. It is now known to science that the earth and man are literally immersed in floods of power flowing from the sun. We are familiar with light, heat, chemism, magnetism, gravity and electrical induction, exerted on the earth by the solar globe; but there are other and finer phases of energy.

The X, or Roentgen, and radium rays are invisible until their lengths are increased and rates diminished by screens coated with platino-cyanide of barium, tongstate of calcium, or other substances. It is now discovered by physicists that many bodies emit waves all the time; and it is believed that all matter sends out oscillations with varying rates. This is called radiation or radio-activity and is the basis of the author's book, "Radiant Energy." But psychologists have shown that the human body is radio-active, and issues floods of waves incessantly. The brain in active thought pours forth countless millions of these waves. A trained scientific brain, or brain of an exalted mathematician, emits them in great numbers; the higher the intellect the shorter the waves; and the higher the pitch or rate of vibration. Sensitive graphic plates are impressed by these oscillations, and shadowgraphs may be taken by waves from the human body. All of the numerous bibles of mankind repeat the assertion that these waves have been seen as a faint light surrounding the head and entire body. This fact can not be disputed. Hundreds of cases, from the most remote antiquity until the present time, are recorded, where the circumstances precluded deception or mistake. People able to see these emanations are called sensitives or psychics. All testimony agrees that these emanations are in many varying colors.

Some singers can produce notes an octave or more either higher or lower than others; and some people can see more light waves than the ordinary. This faculty can be increased by psychic training. The Hindus were masters of this. These emanations extend in straight rays in every direction from the living human body, and form an oval area enclosing the entire frame. This space thus saturated with life waves is called the human AURA, from Greek word meaning air. Auras are made of exceedingly refined matter which oscillates incessantly in rapid waves, very short, but of many different lengths.

A pure, refined, active brain sends out matter that vibrates at the most rapid or ultra-violet rate, while a low, debased, ignorant mind has scarcely a trace of pure violet. Sudden emotion of any kind evolves flashing colors; thus, suddenly falling in love produces the most beautiful changes in aural colors, showing that to be the highest emotion of the soul. Intense religious auto-hypnosis develops aural vibrations, the next lower in beauty of harmony and coloring.

GREAT EVENTS POSSIBLE FROM STUDYING AURAS.

Aural science, like all psychic science, is in its infancy now. When ancient wisdom expired in Europe during the advent of the Dark Ages, it was kept alive in Asia. Lethargy rested like a pall on the Western nations from the fourth to near the end of the nineteenth century. Men seemed to forget that they had souls, or if they had they were not worth exploration. They did not even study their own objective minds. But about 1880 A. D. men aroused themselves and began mental and psychic studies, in spite of much opposition. Societies for psychic research were started in Europe and the United States. These few short years have been replete with discovery. The psychic movement is now on and can not be subverted by enemies of the expansion of man's mental powers. Thus more intellectual men are now engaged in the study of mind and psychic phenomena than at any period since Brahmanism raised its hideous head among the Hindu philosophers. Here is perhaps a possibility beyond anything that has appeared on earth.

Aural science may be carried to such perfection that the entire mental capacity of any human mind can be read with accuracy. Then every scheme of education now in vogue will come to a glorious end. Children's minds will be treated in a scientific, psychic way. Skilled aural psychologists will explore children's minds before they are sent to school, and parents and teachers will be supplied with mental charts. No child will be taught in a haphazard method, and no two children will be instructed in exactly the same manner. Horrible processes of "cramming" will be prohibited; brain texture will not be ruined by excess of studies or the cells destroyed by useless and injurious textbooks. In college, calculus will not be forced into the mind of a born poet, nor hydrostatics into the mind of an artist, nor analytical mechanics into the brain of a musician. Tender constitutions of girls will not be broken down by higher algebra, for which they have no earthly use. Pale, sunken cheeks, restless eyes and diseased brains will never emerge from a schoolroom. Suicides of college students will not occur, and insane

asylums will cease finding recruits in universities, when students' minds are explored. Education will meet with entire reversal.

SEXOLOGY.

Greater, however, than psychic education will be the entirely new science—psychic sexology. History has not recorded more horrible laws relating to union of sexes than those now on the statute books of "civilized" nations. Vast hierarchies, literary Jugernauts, crush love, hope, happiness, life out of mismated couples. Men and women are forced to live together after they find that their auras are as unlike in rates as A and G wires of a piano. In many cases this frightful discovery is made within a day or week after the fatal marriage. Gloom, dismay and discomfiture settle like a pall, and two lives are ruined. The world is being filled with unharmonious children that ought never to have been born; and wonder is expressed that crime is on the most rapid increase. A man and woman are pronounced husband and wife. Then this sentence is added: "What God has joined, let not man part." The repeating of these words is a "great psychological crime" if their auras are inharmonic.

Psychic schools should be substituted everywhere and state universities for the education of trained psychic teachers and examiners should be erected in every State in the Union. What horrors are awokened in the minds of a bride and groom when they find that they are not mated! What worlds of suffering would be avoided if a reader of auras could inform them of their inharmonic natures before marriage, not after! What centuries of nameless crime has been heaped upon the generations of inharmonic children! They are criminally brought into the world and must pass lives of suffering with perverted minds and nervous systems. With psychic marriage laws the hideous divorce courts would close, and weeping children would no longer be led from their doors. Everything is coming the psychic way, and a movement of vast import has set in; men are studying that almost unknown entity, the human mind. In a few years we will treat ourselves as well as we now do potatoes, cows and horses. At present the people are in a hopeless tangle; unhappiness, sorrow and trouble fill the minds of multitudes of the married, while love, mercy and pity are strangers to millions of suffering children.

Aphorisms of Being.

BY DR. EUGENIE R. ELISCU, 1519 MADISON AVENUE, NEW YORK.

Written for SUGGESTION.

HOW little we realize that there is a super-conscious state of which the conscious is unconscious!



This mind of ours is a four-stringed fiddle, bridged over with unconscious, subconscious, conscious and super-conscious chords. We all fiddle upon the one single string, "Consciousness."



A few fiddlers fiddle their fiddles in a double chord legato. Here and there a soul ventures to bow upon a triple chord staccato. None dare yet play a four chord legato of Soul Symphony.



Yet shall the Marconi System of Soul vibration not unify its flashes across the whole plane of mental consciousness and explain to man what man is?



The future will answer the question; and most assuredly nature's positive mark is an affirmative "Yes!"



Not through the pessimist, who is a grave digger conjuring up the fetish of gloomy self, has man advanced.



Pessimism petrifies all humane hopes and ambitions, burying his worshipers under the avalanche of physical, mental and soul self-wreckage. (Wretchedness.)



Optimism alone plants upon the sarcophagus of its opponent the small seed of the strong acorn, upon whose mighty limbs many a successful aspirant smilingly climbs to the top.



Selfishness and pessimism are twin-brothers. They are like unto a barren tree, dead before living. Forgotten even before the three shovels of dust cover the four boards of their earthly make up.



But goodness grows upon the graves to come, a sweet little reminiscent flower of forget-me-not.

Radio-Activity of the Human Body.

M. CHARPENTIER'S discovery that the nerve centers and muscles of the human body give off a special kind of radiation has already been discussed in last week's issue. A few additional details have been sent to us by our Paris correspondent, which go to supplement what has thus far been published. Whatever may be the ultimate bearing of the discovery, the facts alone are of value, and further progress in investigating these phenomena will be watched with interest. The experimenter presents an account of his first work at a recent meeting of the Academie des Sciences.

While repeating in his laboratory some of M. Blondlot's experiments on the production and effects of the N-rays, M. Charpentier had occasion to observe a series of new phenomena from a physiological standpoint. One of the most convenient methods of observing the N-rays is to receive them in the dark upon a phosphorescent substance of small luminosity, and the rays show themselves by increasing the light given off by the body. Fluorescent substances answer very well for the test screens, and one of the best methods is to use a platino-cyanide of barium screen whose luminous intensity is regulated by a radium salt, covered with black paper and placed at a variable distance. The rays from the radium thus excite the screen and make it more or less brilliant. Such a screen then serves to reveal the presence of the N-rays by increasing in brightness when the latter are allowed to fall upon it.

The phosphorescent or fluorescent screen is found to increase in brightness when it is brought near the human body. The effect is strongest in the neighborhood of the muscles and nerves. Contracting the muscle heightens the effect. In the case of nerves or nerve centers, the phenomenon is shown more clearly as the degree of working of the nerve or center increases. In this way the presence of a surface nerve can be recognized and the path of the nerve can even be followed by exploring it with the test body. These effects are not only observed on contact with the skin, but can be perceived at a distance. The action takes place through substances which are transparent for the N-rays (aluminium, paper, or glass), and it is stopped by screens which are opaque for the rays, such as lead or wet paper. The effect is not due to an increase of temperature in the neighborhood of the skin, as it keeps up when several sheets of aluminium or paper are interposed (separated by layers of air), and thus screen off the heat.

The rays given off by the body are reflected and refracted like the N-rays, and M. Charpentier was able to produce foci, which were indicated by the maximum brightness, by means of glass lenses. The index of refraction of the rays seems to be near that of the N-rays.

It may be thought that the body only receives and stores up the rays during the day, like the bodies which M. Blondlot exposed to the sun. But after remaining for nine hours in complete darkness, the phenomena showed themselves as usual.

The remarkable fact seems to be demonstrated that the human body gives off the N-rays. It is the tissues of the organism whose activity is the strongest which emit the rays in the greatest degree. These phenomena seem to be of capital importance in studying nervous action especially, as the nerves or brain are now found to exert an action on the exterior which remained unknown up to the present.

One striking experiment as to the effect of the muscles is that the area of the heart can be defined by exploring the region with a small test-screen. As this organ is in great muscular activity, its effect is considerable. When the small luminous screen is moved about the surface of the body in the region of the heart, the outline of this organ and its surface are manifested by the variations in brightness. Similar experiments are now being carried on with the brain and the rest of the nervous system, and the results are awaited with interest.—*Scientific American.*

The City of Happiness.

APARTY of youths were pressing forward with eager feet along the road that led out of the mountains into the great world below.

They were traveling toward gold and sunshine and fame, spurred on by that mysterious impulse which through the ages has ever drawn men and nations westward. And as they journeyed they met an old man, shod with iron, tottering along in the opposite direction. The old man bade them pause for a moment, questioning them as to whither they were going, and the youths answered in one voice, "To the City of Happiness!" The aged pilgrim looked upon them gravely. "I have sought," he replied feebly, "over the most part of the world for the city of which you speak. Three such pairs as you see on my feet have I worn out upon this pilgrimage. But all this while I have not found the city. Yestertide I fainted from exhaustion by the roadway, and as I lay there I seemed to hear an angel saying, 'Behold, the City of Happiness lies at every man's threshhold, and there be no need for him to journey far in its search.'

"And so now I am going back, after all these years, to my little mountain home, and, God willing, I shall find there the happy city."—*Robert Louis Stevenson.*

A Scientific Demonstration of Telepathy.

BY HENRY HARRISON BROWN,

Editor of Now, San Francisco.

- Written for SUGGESTION.

AT the close of my lecture in Memorial Hall, Odd Fellows building, San Francisco, Cal., Sunday evening, January 31, Mr. Samuel Exton Foulds, a member of "Now" Folk, came upon the platform. He called as committee from the audience two gentlemen, both strangers to him and myself. One he took into an ante-room with him and was there blindfolded by one of the committeemen who went out with him; first with a pair of kid gloves; over these was tied a white silk handkerchief and over this a black one.

To the other committeeman was given a drawing-board upon which several pieces of paper were pinned. He was requested to go to some one whom he was to select and request that he draw upon it some diagram or picture. He went to a lady, also a stranger to us. The diagram was drawn. It was held in view of the audience without a word being spoken. The paper was then taken off the board and handed to a gentleman who placed it in his pocket. The board was then placed upon a table and Mr. Foulds called into the room. He stepped to the table and after a few minutes draw an equilateral triangle, which was almost a perfect reproduction in size of the one the lady drew.

He then said, "Now for the person who drew this," and without any one touching him (and he had not been touched since he came into the room) he went directly down the aisle to the lady and said, "This lady drew it." He then said, "Now for the paper," and went directly to the man who had it. The man had taken the paper from his pocket and had it crumpled up in his shut right hand. Mr. Foulds instantly grasped that hand and said, "Here's the paper." He then ran back to the platform. No one had in any way touched or communicated with him from the time he struck the table till he returned to the platform.

Great truths are portions of the soul of man;

Great souls are portions of Eternity.

—Lowell.

From Life's Loom.

By SARAH LOUISE COWAN, BOSTON.

Written for SUGGESTION.

KINDNESS is the sun, shining upon the bubble of life, bringing out its exquisite coloring.



Thoughts are but threads in a mighty loom.



Life is but the "leading-tone" to the hereafter. All the want and yearning shall pass away. We shall find its resolution there.



Doubt is a rat which gnaws at one's heart.



Trust in God's breath.



Thoughtlessness is the express train to the land of misery.



Lost confidence is the shoal where happiness is wrecked.



A "suggestion" is the most powerful tool in the world; it is capable of moulding a man's destiny.

The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation.—Emerson.

Concentration of Mind in Physical Culture.

BY P. VON BOECKMAN.

IN building up the body, the mind should receive as much, if not more, attention than the muscles, that is, if the proper quality of muscles and tissue is desired, muscles that do not fatigue rapidly and which contract instantly at the will of the brain.

Thousands of persons are diligently following certain systems of muscle building; few, however, accomplish anything noteworthy. The cause of this apparent failure is due to the fact that in exercising they fail to concentrate their thoughts in their work. The arms are wildly swung in the air, with some small weight in the hand to offer a little resistance. After indulging in this little pastime the muscles gradually become fatigued, without, however, once having been taxed in unison with the brain.

It will be difficult here to go into detail in regard to the many experiments I have made in reference to the relation existing between the contractile force of muscles and the mind; however, the following simple facts and tests conclusively show that it is a waste of time to attempt to cultivate the muscular system without giving the mind equal attention.

In 1892 the world's record for raising a dumb-bell slowly, with one hand, from the shoulder to arm's length above the head, was 273 pounds. The day after making this record, the same athlete established another record, namely, that of lifting 301 pounds above the head with both hands. His record for the left hand was only a few pounds less than that of the right; also, when lifting with both hands, the arms first failed to respond under the terrible strain. In comparing these lifts we find that with both hands little more weight can be raised than with one. For some reason the arms can not exert the same power when used together as when exerted separately. I have carefully compared the lifting records of others, including persons who never indulged in such feats, and found in every case similar results.

Thinking it might be possible that for some reason the shoulder muscles interfered with one another when lifting with both hands, I made some experiments with grip-testing machines. A person gripped ninety pounds with the right hand, and eighty pounds with the left hand. When requested to grip on the two machines at the same time, the right registered only seventy pounds and the left sixty-five pounds.

As the mind controls the degree of contraction of muscles, these tests show that only a certain amount of nervous force can be transmitted to the muscular system by the brain. The question arises, Can this force be increased? Yes. When exercising concentrate your mind upon your

work, and in an incredibly short time your nervous energy will be greatly increased. I firmly believe that muscles will grow much more rapidly and develop greater contractile force if the brain is exercised in unison with them. In my practice I have proved this to be the case in scores of instances.

Cultivate your nervous energy. Remember that the contractile force of a muscle is directly in promotion to the nervous force exerted upon it; also, that in order that muscles be capable of receiving messages from the brain, the tissues should be healthy and the blood circulation perfect. Nature demands that things be evenly balanced. We find thousands of examples daily of the unevenly balanced. We first meet the man who appears to be a Hercules, but who really is a weakling. All he has is weight, "beef." His muscles are flabby and slow, and in nine cases out of ten his brain is in no better condition. On the other side, we have the man who is nothing but a bundle of nerves, one who has neglected his body and has allowed the "receiving station" of his great telegraphing system to go to wreck and ruin. In the happy medium we find the ideal type of man: it is he who is happy, healthy and wealthy. It is he who will succeed in the world.

Begin now; it is never too late. Develop your power and body in unison and in perfect harmony.—*Practical Psychology.*

Today.

Why grieve o'er errors of the past?
Need such our future sway?
The past don't make us right or wrong,
'Tis what we are—Today!

Old "Yesterday" has lived its life.
Why linger 'mid its sorrow?
It bears no part in future joy,
Forget it for—Tomorrow.

"Tis grand "TODAY" must rule supreme.
Away with care and sorrow.
The joy of living right—TODAY,
Will make us glad—Tomorrow.

—Jesse E. Campbell in *Mind.*

How to Cure Appendicitis Without Drugs or an Operation.

Dr. Terry, surgeon general of the National Guard of New York, says that out of fifty cases under his personal supervision forty-four were successfully treated without operation. His method consists of at first giving cathartic doses of castor oil, with olive oil, followed with hot water until the bowels are thoroughly emptied. This is followed by olive oil and glycerine—glycozone is better—flaxseed poultices soaked in olive oil applied to the abdomen.

The diet is restricted to light, very easily digested foods. Dr. Terry says the olive oil relieves the friction of inflamed tissues and relaxes them during resolution. To prevent a return of the inflammatory process after the original treatment, take one-half ounce of olive oil, followed by hot water, before each meal for several weeks. In catarrhal troubles of digestive tract same treatment will give best results. No appendicitis if premonitory symptoms are attended to in time. The old adage, "An ounce of prevention is worth a pound of cure," is applicable here with satisfactory results.—*Public Health Journal.*

Solitude.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved—
To every one of us, from time to time,
There comes a sense of utter loneliness.

Our dearest friend is stranger to our joy,
And can not realize our bitterness.
"There is not one who really understands—
Not one to enter into all I feel";
Such is the cry of each of us in turn.

We wander in a solitary way,
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

—*Anon.*

The Secret of Youth.

THE following timely paragraphs are from the *Medical Age*:
"To drink the waters of the fountain of youth is still, in the opinion of some, within the range of possibility. A recent writer observes that man began in a gelatinous condition and ends in an osseous or bony one. He is soft in infancy; he is hard in old age. Aging is a process of ossification. After middle life has passed a more marked development of the ossific character takes place. The arteries become thickened with calcareous matter, and there is interference with circulation, upon which nutrition depends. The whole change from youth to old age is one of steady accumulation of calcareous deposits in the system. Entire blockade of the functions of the body is a mere matter of time, and the refuse matter deposited by the blood through the system stops the delicate machinery we call Life. The blood contains compounds of lime, magnesia and iron. In the blood itself are these earthy salts. In early life they are thrown off; in age they are not. Almost everything we eat contains these elements for destroying life. Earthy salts abound in the cereals, and bread itself, mistakenly called 'the staff of life,' is one of the most calcareous of edibles. Nitrogenous food also contains these elements, hence a diet made up of fruit is best for people advanced in years. *The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and derangements of health.* Diluted phosphoric acid is one of the most powerful influences known to science for shielding the human system from the inconvenience of old age. *Use it daily with distilled water and so retard the approach of senility.* To retain perpetual youth, avoid all foods rich in the earth's salts, use much fruit, especially juicy, uncooked apples, and take daily two or three tumblerfuls of distilled water with about fifteen drops of diluted phosphoric acid in each glassful. Thus will your days be longer in the land."

The brain of man does not think; it is a transmitter of thought.—Edison.

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SUGGESTION is a popular home review, devoted to the scientific discussion of psycho-therapy, the new psychology, suggestive therapeutics, hypnotism, natural healing, rational hygiene, advanced thought and psychic research.



IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.



SUGGESTION teaches that health is within the reach of all; that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.



EVERY subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly, unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers.



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EDITORIAL



IF a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.

Ralph Waldo Emerson.

The New "Opportunity."

THE discussion that has been aroused regarding the value of Senator Ingalls' sonnet "Opportunity" has been far reaching. It has been the means of finding a new claimant to the authorship of the sonnet. Dr. Gigliotti's letters to *SUGGESTION* have aroused widespread discussion and comment. Probably the most important point brought out by this inquiry is the fact that "Opportunity" as originally written was not in any sense a fatalistic or pessimistic production. In Dr. Gigliotti's version the sonnet takes the form of a dialogue between Fate or Destiny and the author. Fate tempts with promises of riches and glory and the words of the poem are:

* * * * "Leave me," I answered, "'Tis by thought
And thought alone that man to bliss and strength is wrought."

This entirely changes the sentiment and teaching of the sonnet; from the fatalism of Ingalls to the optimistic doctrine of man's free agency and power over circumstances as expressed by Gigliotti is a wide step.

I think all of the SUGGESTION Family will welcome the new version of "Opportunity," as its teaching is in direct line with the doctrine of the New Psychology. On another page are some facts regarding the authorship of "Opportunity," and each reader can judge as to the origin of the sonnet.

H. A. P.

The Deluge.

IN PROFESSOR VAIL'S wonderful book on "The Annular Theory" is the only philosophic explanation of the deluge we have ever seen—a deluge of waters from a fund of primeval vapors that floated as a sun-hiding canopy for thousands of years in the skies of primitive man and fell in the fullness of time. We are glad to learn that the author of this theory has a book of about 100 pages, nearly ready for the publisher, on "The Deluge and Its Cause." In this volume is collected a vast array of facts from the fossil beds of human thought to prove that infant man lived for thousands of years under a great cloud of revolving aqueous vapors, which fell when the "windows of heaven were opened" and the rainbow was made a sign that no more floods would occur.

Our readers who have failed to purchase Professor Vail's larger work should secure this, published in pamphlet form. The retail mailing price will be 65 cents, but those who send their names as purchasers now, or within the next sixty days, can have it for 50 cents a copy by mail as soon as published. Send your names for enrollment to Isaac N. Vail, Pasadena, Cal.

Who?

To EVERYBODY: Please let us know who wrote the words in the following paragraph, and in what book do they appear. There is a question as to the authorship. Here is the quotation:

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

If you wish success in life make Perseverence your bosom friend, Experience your wise counselor, Caution your elder brother, and Hope your guardian genius.

—Addison.

Seeds of Thought.

MAY L. DAVIDSON, editor *Psychic Era*, Des Moines, Iowa (send for a copy), sends us a number of fine quotations. She says her favorite is the following:

A LITTLE kindness does away with a great deal of bitterness.—*Beatrice Harraden.*

Another quotation sent by Mrs. Davidson is this from Browning: WHEN THE fight begins within himself, a man is worth something.

This sentence expresses the secret of success; it is the basic thought of regeneration—mental, physical, spiritual—and should be impressed on the mind of everyone who seeks to improve. A well-worded sentence may express the concentrated essence of a thousand life experiences.

Listen to Emerson:

MOST OF the shadows of this life are caused by standing in our own sunshine.

Everyone will admit the truth of this, but how many will heed the advice or profit by the wisdom?

Quotations.

We have received many fine quotations. Some of them are scattered through this number, and we thank the friends who have been so kind as to select and send them. But we need more. There are many fine thoughts hidden away in scrapbooks, note books, etc.; why not let them have more publicity? A good thought ought to be kept circulating perpetually. Let us resurrect all these words of wisdom and start them again on a ceaseless round.

“A good idea,” some one says, with a glow of enthusiasm. Yes, but do not let your enthusiasm die out. Send us a quotation before you do anything else. And do not forget to include the name of a friend who really thinks. Many of us only think we think. The world needs more thinkers and we want more quotations.—*EDITORS.*

Readers of this magazine who fail to find it on sale at news stands and railroads will confer a favor by notifying the editor. ☐ ☐ ☐ ☐ ☐ ☐

Today.

One of the greatest favors my friends can bestow upon me is to speak to the newsdealer regarding this magazine. If he does not have it for sale ask him to order one or two copies. He can return them without cost if he does not sell them. We know there are many people who would like to read SUGGESTION, but they have never had an opportunity to buy it. Kind friend, will you speak to Mr. News Dealer for me? When? H. A. P.

Why Do Doctors Object?

The June issue of *The Book and News Dealer*, New York, contains the following:

NEWSPAPER FOR THE DEAD.

A young man in Paris has conceived the idea of founding a new daily paper in that city to be called the *Journal of the Deceased*.

This paper will publish a record of all names of people who die, with suitable remarks, but to these will be added—and that is the novel point—the names of the physicians who have treated them.

The necrologues will be sent in proof form to the physicians in question, and if they pay an amount in proportion to their wealth as estimated by the honorable editor, the announcement will not be published.

If death notices in the newspapers were followed always by the names and addresses of the attending physicians, the average of human life would be lengthened and the number of "doctors" materially decreased.

What do the readers of SUGGESTION think of this idea?

Why should an honest, conscientious, fearless physician object to having his name mentioned in a death notice? We would like to hear from physicians on this point.

Medical Inconsistencies.

Insomnia—Gorton (*Medical Record*, February 20, 1904) makes an urgent plea for the treatment of insomnia by general hygiene instead of drugs. In outlining his course of treatment he says the first step consists in the removal, so far as possible, of the exciting cause when same is evident. Prophylaxis in the form of change of surroundings, mild exercise when possible and dietetic limitations is insisted upon. The direct treatment of the condition consists of various hydrotherapeutic measures, the common object of which is to deplete the cerebral and increase the peripheral circulation. These physiological conditions, he believes, are essential to sleep. *The above treat-*

ment is supplemented by moderate doses of such hypnotics as paraldehyde, trianol, sulphonal, chloral and the bromides.—*Medical Progress.*

The above shows how to beat the devil around the bush. Frequently in the medical journals will be noticed a rational method of treatment for some symptom (disease) and at the end will bob up serenely directions to give this drug or that drug. In reading the above one thought comes prominently to mind. If insomnia can be treated successfully by general hygiene (and all advanced practitioners know that it can), why give opiates? Why not try a little sweetened water, with the suggestion: "Now you will fall asleep at once; this is just what you need, etc."? If drugs are useless, let us abandon them; if they can cure disease, why look for other remedies or bother with "general hygiene"?

E. E. C.

Isabel Hutchinson, Bolton-le-Moores, England, claims that Shakespeare would be a member of the SUGGESTION Family were he now in the flesh. We have no doubt of it.

Shakespeare was a wonderful observer, and observers are always thinkers. In support of Miss Hutchinson's claim she sends the following quotations from the immortal bard:

To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

—*Hamlet.*

There is some soul of goodness in things evil,
Would men observingly distil it out.

—*Henry V.*

I will chide no breather in the world but myself,
Against whom I know most faults.

—*As You Like It.*

Our remedies oft with ourselves do lie,
Which we ascribe to heaven.

—*Measure for Measure.*

We need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end.

—Emerson.

Premature Burial.

ANY friend noticing a clipping or item relating to premature burial or a case in which an apparently dead person returns to life will kindly send the same to this office. See that the name of the paper is attached and the postoffice and State are also given.



Within the last two weeks several cases of the resuscitation of apparently dead persons have come under our observation. The sad thought is forced upon one that if so many cases are recorded when the supposed corpse revived, how many cases must there be in which a resuscitation must have occurred *after* burial? Occasionally in moving the remains of deceased persons from a grave the body has been found *turned over*, indicating that life was not extinct at the time of interment. How many times may this happen when it is never discovered?



In the cases at hand there is one from Vienna in which a girl was buried, and robbers opened her grave and cut off three fingers for the rings. She was awakened from her trance-like sleep and escaped from the grave.

Another case is that of Mrs. Heigham, Holland road, Kensington, England. Some very bad news produced a trance state, in which she was sensible of all surroundings, but could neither move or speak. She would have been interred but for the vigilance of her daughter, who saw a movement of her mother's eyelids in the coffin. On two other occasions Mrs. Heigham was in danger of being buried alive.

Another case comes from Custer, S. D. The papers report that the little daughter of C. M. Fearing was revived after remaining thirty-six hours in a coffin. In this case *rigor mortis* was present.

In the last ten years hundreds of such cases have been reported, and the conclusion is forced on one thus: For every such case that has been revived there must be a number that were prematurely buried. It is evident that there is a condition of trance or catalepsy so nearly resembling death that ordinary observers can not distinguish between them, and all ordinary tests fail. The case of Bishop, the mind reader, is well known, and his friends declare to this day that he was killed by the physician who sawed into his skull to find out how he could read the thoughts of others.

Such cases as above mentioned are the results of an acute subjective mind, which is unusually active and readily accepts suggestions. Possibly the nervous system may be deranged also. A child falls into a hystero-cataleptic state, and someone whispers, "She is dead." The subjective mind takes this suggestion and carries it out. The limbs stiffen and every sign of death is present. Every suggestion with reference to death only strengthens the suggestion in the subjective mind and makes resuscitation harder. In the case of Mr. Fearing's child the physicians, by their efforts to produce heart action, finally supplanted the original suggestion of death with the suggestion of life, and the little one recovered. In time she would have doubtless revived unaided.

♦ ♦ ♦

What is wanted is an unfailing mechanical, or electrical, or chemical test, that must be applied in every case before a death certificate is signed. Such a test has been hinted at in a previous issue of SUGGESTION by Prof. Elmer Gates. Should it be perfected, there should be public officials in each community provided with such an apparatus, and it should be the duty of these officials to test every corpse and issue the death certificate. Inexperienced physicians are not competent to pass on the question of life or death, especially when unknown psychical conditions are increasing.

A Plea for Justice to the Consumptive.

This is the title of a pamphlet containing an address by S. A. Knopf, M. D., 16 West Ninety-fifth street, New York, and everyone who is interested in obtaining information regarding consumption should send 10 cents in stamps for a copy of this booklet. The treatise shows that consumptives are not dangerous to others to such an extent to cause alarm; that sanatoriums for consumptives are not dangerous to the health of the neighborhood; that restrictive laws regarding consumptives are cruel and unjust, and that the opinion held in some quarters that consumptives are liable to mental and moral defects is entirely erroneous. Many interesting facts are given, and, as Dr. Knopf is an acknowledged authority, his treatise should have a wide distribution.—EDITORS.

"Faith steps out on seeming void and finds the solid rock."

Was "Opportunity" Plagiarized?

PLAGIARIZE—To steal or purloin from the writings of another; to appropriate without due acknowledgement (the ideas or expressions of another).—*Webster.*

PLAGIARIZE—To steal or purloin from the writings or ideas of another.—*Century Dictionary.*

THE famous sonnet, "Opportunity," is included in the poetical works of the late Senator Jno. J. Ingalls, and the question as to its authorship has arisen. In the June issue of SUGGESTION is a letter from Dr. Nicola Gigliotti, of Erie, Pa., in which he claims the authorship, and in the July issue he tells under what circumstances the sonnet was written. He states that the poem appeared in an Italian paper in 1887, under the title "The Fate."

That Senator Ingalls claimed the authorship of "Opportunity" is shown in the following letter to George Horace Lorimer, editor of the *Saturday Evening Post*:

ATCHISON, KAN., August 25, 1899.—Dear Sir: Some years ago I wrote a sonnet, "Opportunity." It appeared in facsimile in New York *Truth* in 1891, which has been floating through the press ever since, and always with errors, not mine. I saw it at the head of a chapter in a novel not long since; with a most important word, "once," omitted; and on one of Daly's play bills last winter; and in a collection, "Pearls from Many Lands and Seas," in a railroad train in Dakota recently. I inclose a copy cut from a Western paper yesterday, revised. Will you be kind enough, as a favor to me, to reprint it in the *Post*, sometime when you have a convenient corner, from this corrected proof? I would like to start it off right once more. Yours,

JOHN J. INGALLS.

That Dr. Gigliotti's sonnet appeared in print in 1887 is unquestioned.

"Opportunity," over the signature of Jno. J. Ingalls, appeared in *Truth* in 1891. This is the first appearance of the sonnet over Senator Ingalls' name. His widow states that he was working on the poem for three or four years before it was first published; that he rewrote and rearranged it many times until it was satisfactory. Mrs. Ingalls states that her husband did not know German, French or Italian. Dr. Gigliotti states that he knew Senator Ingalls and that he sent him a translation of "The Fate."

Mr. Charles E. Fitch, of Rochester, N. Y., who was a class mate of the late Jno. J. Ingalls, states that his wife remembers hearing Senator Ingalls repeat "Opportunity" in 1881, ten years before it was published; she says the Senator stated that he had written the sonnet some time before. Twenty-three years is a long time to keep

in mind a poem heard but once, and if Mrs. Fitch is correct, the Senator waited over ten years after composing the sonnet before he published it. This evidence is opposed by that of Mrs. Ingalls, who states that the Senator was at work on the poem only three or four years previous to its publication in 1891.

For purpose of comparison here are the two poems:

THE FATE.

NICOLA GIGLIOTTI.

1887.

Master am I of human destiny,
Fame, grandeur, love, my willing
vassals are.
I walk through fields and cities
near and far,
Knocking—once only—at each door
I see;
Then seek I other ways, half aim-
lessly.
If sleeping, wake. If feasting
now, thou share
In wine and sin, to bring surcease
of care,
Arise, (for I am Fate,) and follow
me.
Else woe betide! for I give horses,
gold,
Fame, honour, women and the
sweets of life,
And death alone shall worst thee
in the strife.
Seize thy sole chance, or my revenge
behold.
I wait. "Leave me," I answered,
"Tis by thought
Alone that man to bliss and
strength is wrought."

OPPORTUNITY.

JOHN J. INGALLS.

1891.

Master of human destinies am I!
Fame, love and fortune on my
footsteps wait.
Cities and fields I walk: I pene-
trate
Deserts and fields remote, and, pass-
ing by
Hovel and mart and palace, soon
or late,
I knock unbidden once at every
gate;
If sleeping, wake; if feasting, rise
before
I turn away. It is the hour of
fate,
And they who follow me reach
every state
Mortals desire, and conquer every
foe
Save death; but those who doubt
or hesitate,
Condemned to failure, penury and
woe,
Seek me in vain and uselessly
implore—
I answer not, and I return no
more.

The first is the translation made by A. B. Bishop.

The majority of the editors who have commented on this subject have practically taken the ground that while Senator Ingalls took his idea from Dr. Gigliotti, he made a good job, and therefore he was justified; that, in fact, a good plagiarism is to be commended. This idea was advanced in the *Rochester Chronicle and Democrat*, and in the *Rochester Post-Express* appears the following criticism of that conclusion:

The discussion in Thursday morning's *Democrat and Chronicle* of the question of authorship raised by the recent publication in SUGGESTION of Dr. Nicoli Gigliotti's Italian sonnet, "Il Fato," and a comparison of it with the sonnet, "Opportunity," published some years ago by the late John J. Ingalls, and purporting, I believe, to be an original composition, seems to me to indicate that remarkable canons of literary criticism and ethics prevail in that newspaper office.

It appears, from facts made known by Dr. Gigliotti, that the publication of the Italian poem antedated that of the Ingalls sonnet, and that the Italian poet had sent to the American statesman and author a copy of the earlier poem and "a rhythmic translation," made by the poet and revised, "for the English part," by Martin Battle. Later "Opportunity" was published under the name of Mr. Ingalls, and has frequently been reprinted as an original poem.

Now comes Dr. Gigliotti and, after proving to the admitted satisfaction of the editor of the *Democrat and Chronicle*, the genuineness of his claim (that he supplied to Mr. Ingalls the original of the latter's sonnet), it publishes both the Italian poem and a word for word rendering of it, from which it ought to be sufficiently obvious that "Opportunity" is merely a translation, in many of its lines quite literal, elsewhere rather free, of most, but not quite all, of "Il Fato." Yet the *Democrat and Chronicle* editor concludes:

"Senator Ingalls had a translation of the sonnet furnished him, and he went to work and did what? Threw it into the furnace of his intellect and refined it so that it came out pure gold, as anyone can see," etc.

Well, let us see. The first line of the Italian poem reads:

Master I am of human destinies.

After being "refined" in the Ingalls furnace, it comes forth thus:

Master of human destinies am I.

It is clear that this rearrangement of the words furnishes final syllables more convenient for rhyming, but how else it is "improved" or "refined" I should like to have further explained. But pass to line second; in the Italian:

Fame, grandeur, love, are my servants. ("Vassals.")

Transmuted into pure gold by the Kansas intellect, behold it come out thus:

Fame, love and fortune on my footsteps wait.

Again, a better rhyme for "penetrate," but otherwise how "improved" or "refined"? Lines third and fourth of the Italian read:

Through fields and cities foolishly I walk,

I knock at each door once, and run to new pathways.

Now the Ingalls furnace, doubtless at white heat, gets in its wordy work, and expanded, if not "improved" or "refined," the thought of the Italian poet appears, thus tricked out and gilded:

Cities and seas I walk: I penetrate

Deserts and fields remote, and passing by

Hovel and mart and palace, soon or late,

I knock unbidden once at every gate.

(Query: Why walk seas and deserts in order to knock at gates?)

There is expansion for you! Further on, some of the most pleasing concrete images of the Italian are lost in the Ingalls furnace, to compensate for the verbosity of the foregoing and to keep the dimensions of the poem to

the conventional limit of the sonnet, and still room is left for the redundant concluding couplet, which, the *Democrat and Chronicle* writer informs us, "is great," and which he prefers to the ending of "Il Fato," which in comparison he calls "puerile and flabby." Whether this characterization be just, or whether the defender of the late senator misses utterly the closing thought and dominant theme of "Il Fato," witness the Italian poem itself, which may be quite closely paraphrased in English thus:

Master am I of human destiny,
 Fame, grandeur, love, my willing vassals are.
 I walk through fields and cities near and far,
 Knocking—once only—at each door I see;
 Then seek I other ways, half aimlessly.
 If sleeping, wake. If feasting now, thou share
 In wine and sin, to bring surcease of care,
 Arise, (for I am Fate,) and follow me.
 Else woe betide! for I give horses, gold,
 Fame, honour, women and the sweets of life,
 And death alone shall worst thee in the strife.
 Seize thy sole chance, or my revenge behold.
 I wait. "Leave me," I answered, " 'Tis by thought
 Alone that man to bliss and strength is wrought."

This is neither as grandiloquent nor as redundant as the close of the Ingalls translation, which repeats a thought expressed twice in the body of the sonnet, but it is simple, philosophical, original and true; while Mr. Ingalls, by making the idea of the fatality and singleness of human opportunity (a subordinate idea of the Italian poem) the main theme, teaches a doctrine common enough in literature, but without foundation in logic or experience. The Ingalls sonnet is a very fine poem, with some serious blemishes, but it was not only not original with Mr. Ingalls, but it leaves out the most original and striking part of the work of the poet from whom he—translated it.

Senator Ingalls taught that the hope of the purification of political life is "an iridescent dream," and that the ten commandments have no place in the ethics of public service. Perhaps he held that one of them has no place in the ethics of authorship.

A. B. BISHOP.

Bearing in mind the definition of the verb "to plagiarize" as given at the head of this notice, the reader can form his own opinions. He must come to one of the following conclusions:

1. "The Fate" is a copy of "Opportunity."
2. "Opportunity" is a copy of "The Fate."
3. "The Fate" and "Opportunity" were written independently of each other, and the general resemblance, the sequence of words, the similarity of style and thought is a coincidence.

"Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

QUERIES

Suggestion vs. Drugs.

Editor SUGGESTION—I send you clipping from one of my medical journals. Seems to me suggestion gives us better advice than this. What would you recommend for such a case?—E. W., M. D., Wis.

To Promote Appetite and Digestion.

QUESTION:—What is the best prescription to increase the appetite and aid digestion?

Little Rock, Ark. J. A. BURNETT, M. D.

ANSWER:—This is not an easy question to answer off-hand. To get the best results we should be guided by the indications in each case. These vary. To restore appetite and digestion to the normal all that may be needed is to improve elimination by fasting, rest and medicines. Or the heart may be weak and require toning. Or a sedentary life may be at fault. We give, however, a formula which we have found applicable in many cases and which has given good results where used:

R. Tinct. Nucis Vom.....4 drachms.
Chionia.....1½ ounces.
Seng.....2 ounces.

M. Sig.: Teaspoonful before meals.

Medicines will never take the place of water or air where health is concerned. If a patient be short only one glass of fluids or two cubic feet of air in the day there is no medicine or combination of medicines that will assist him, and no improvement will occur until the air or water is supplied.

Poor digestion and loss of appetite will soon follow a deficient supply of air or water. In consequence the life essentials should receive first attention in every patient that comes to a physician.

If the patient is able to walk around I should advise exercises in deep breathing and the drinking of not less than two quarts of liquids per day. If the patient is strong, exercises that require the use of the muscles can be added with benefit.

If the patient is confined to bed a quart and a half of liquids

per day may suffice, but deep breathing should be practiced with plenty of fresh air in the room.

In either case the liquids should be sipped often during the day, instead of being taken in large glassfuls at a time. This will promote elimination, and if the physician will use his knowledge of suggestion to remove any cares or worries his patient may have, and will use directed suggestion to stimulate the patient's appetite, he will not have long to wait for the results. If his patient fasts for a day or two after beginning the drinking and breathing treatment, so much the better; the appetite will come all the sooner and the food taken will probably be thoroughly digested owing to the increase in the secretions that will follow the drinking of the fluids.

A man eats three times a day, as a rule, and if he takes a dose of medicine before each meal he gets three auto-suggestions a day to the effect that he is taking medicine to make him hungry and to help him digest his food. Whereas, if a patient practices breathing exercises ten times a day and sips his liquids fifty times a day, he receives the effects of sixty auto-suggestions that his appetite and digestive organs are improving, besides he supplies the life essentials, air and water, the very lack of which may have produced the conditions for which he seeks relief.—EDITOR.]

Success Clubs and Dollars.

Editor SUGGESTION—Do you consider paying a dollar for admission into a "success club" money well spent? If such clubs are good things which do you recommend?—G. R. T.

These success clubs are all alike. The kind who takes in the dollars at the headquarters of the Success Club gets all the certain success coming to his club, and you help to make him successful by contributing your dollar. Success might come to you after contributing, but should it come, it would come as the result of your own efforts, backed up by powers within yourself; and the King Bee of the Success Club would really have no more to do with your success than it has with the glass case that holds the Declaration of Independence at Washington.

Be free! Be self reliant! Why try to depend on an imaginary force supposed to emanate from the minds of a lot of people who are probably less successful than yourself? Learn to say "I CAN AND I WILL," then push ahead with "I Can and I Will" as your motto and you will succeed even before the King Bee has completed (or broken) his success circle in his chase for \$\$.—EDITOR.]

COMMON SENSE PHILOSOPHY

BY CAPT. L. W. BILLINGSLEY,
LINCOLN, NEBRASKA.

Optimism.

Written for SUGGESTION.

IF you have troubles beyond home consumption, tell them to a lawyer or a policeman, as that is where they shine.



There is not a lick of sense in the folly of worry, whereby you get sleepless, nervous and bodily ills. "Cut it out," "cut it out."



Pessimistic talk of failure, disaster, trouble and misfortune is mental and physical poison.



Optimistic people's society, cheerful demeanor, hopeful suggestions is an invigorating tonic, far better than liver pills.



The keynote of success is to be able to courageously meet and grapple with circumstances and conditions and mold them to our uses. Difficulties are tests of our true selfhood.



Get a firm grip on your morning thoughts and repeat the words "courage," "force," "success," and fortify them with your will power and you will be a winner.



Feed your soul with lofty thoughts, cheer it with kindly deeds, sweeten it with endless pleasantness, and divorce your mind from all dark, hopeless and despondent thoughts.



Lots of folks look for peace, happiness, contentment and success in other conditions, not knowing that these can be found in their own minds and souls right here and now without price.

◆ ◆ ◆

Because we are occasionally deceived and get jolts from a few persons, that is no good reason why we should not be hopeful and on good terms with the world at large. Simply be a philosopher and say, "I will meet all conditions according to their environment, and will not whimper if I get the worst of it occasionally."

◆ ◆ ◆

Happiness and success in life is impeded largely by brooding regret of the past, and morbid worry of the future. What we need more is stronger desire each day to day living. Start each morning with vigorous, hopeful ideals for that day. Shuck off the troubles and mistakes of yesterday and live the best you can ever in the eternal now.

◆ ◆ ◆

If you, on beginning the day's duties, have a dejected and discontented disposition, face the morning dawn and say, "I will have my full measure of peace and joy out of this day," and optimism will grow on you with a larger percentage than a pawnbroker ever got.

◆ ◆ ◆

We have seen people bubbling with enthusiasm, with bright hopes of the future, express themselves to an old joy-killer; he would cock up his eyes with a Dismal Swamp look, and give utterance to direful probabilities that put a heavy frost on all prospects. Avoid such persons as you would a soap factory.

◆ ◆ ◆

We get hard knocks occasionally, but when we give them conservative investigation we find that those experiences are of our own making. The fault lies chiefly with ourselves. Our judgment is liable to be founded on blind impulse of desire or bias, without a careful conclusion reached by a little inductive reasoning from cause to effect.

◆ ◆ ◆

Soak your brain cells with common-sense philosophy, in remembering that "sin is misdirected energy"; "there is no devil but fear"; that good is just as catching as evil; health is just as contagious as disease; "that work is the greatest of blessings." Be yourself and think for yourself will bear rich fruitage.

It pays to associate with successful, unselfish, energetic, thoughtful and optimistic folks. They help to create around you a healthy atmosphere. They stimulate you to think forceful, progressive thoughts. They tend to give you higher ideals, strengthen your self-reliance, and give you courage to overcome the perplexities of life.

Mossbacks have no ears for the songs of birds, laughter of children, rippling of brooks, swishing of leaves and lashing of waves. To them the beauties and charms of nature are a dead language. But their ears are open to the hooting of the owl, funeral dirges and sighs of winter winds.

Some people, both young and old, would make fine pessimistic phonographs to grind out "ifs," "buts," "can'ts," "what ifs," "I am afraid," "but supposes," and such. Such persons are never failing fountains of horrible examples, and reminiscences, and doleful experiences. They are close kin and on good terms with failures and disasters.

But even from people who run damper and fog horn factories, we can learn lessons in life; they are warnings not to dwell on the dark side of things; keep sunshine in the soul, and have your full measure of the wholesome joys of life. Do not attempt to reform the worry and hate people, just let them rust out; just "pass them up."

He Says It Is a Gem.

June 9, 1904.

SUGGESTION PUBLISHING COMPANY.

Gentlemen: I am in receipt of a sample copy of your most valuable magazine, **SUGGESTION**.

There is a great deal of truth and common sense within its pages, and I heartily recommend it to any person who is willing to investigate an up-to-date and invaluable magazine.

I consider SUGGESTION a gem and indispensable to any thinking man.

Please enter my name as a subscriber for your magazine, SUGGESTION, one year, beginning July, 1904.

I inclose my check for same. Thanking you for your courtesy,
I am, Very respectfully yours,

PAUL HEUSSER, Kansas City, Mo.

Psychic Research

Supernatural Phenomena.

By DR. ISAAC K. FUNK.

The following paragraphs are taken from Dr. Funk's famous book, "The Widow's Mite and Other Psychological Phenomena," published by Funk & Wagnalls Company, New York:

From out of the subjective mind come hysteria, ecstasy, much of what passes for obsession, somnambulism, hypnotism, much of so-called witchcraft, clairvoyance, clairaudience, secondary personality, and we know not what else. In investigations of this sort the first of all things that we should know is, as Kant put it, the faculty of cognition and the sources of knowledge which lie within it. A mechanic is wiser than are we. His first concern is to know his tools; then he goes to work. But we go to work too often to master the world of psychic phenomena before we have learned anything of the tools of the mind that have to do with this phenomenon.

Of two ways to account for a phenomenon the simplest that explains all of the facts should be adopted—all of the facts. With our present lack of knowledge, Spiritualists are not justified in settling these phenomena offhand—any more than are anti-Spiritualists.

Who among us can give an explanation of the following personal experience? One day while asleep I dreamed that I saw a battle. I saw the maneuverings of great armies, heard the cannonading, many people were killed, the battle continued for a long time; then one of the armies retreated, and I saw the field covered with dead and wounded, and the dead gathered and buried. I awoke and was told that not more than half a minute before a gun had been shot off out in the street. That gun evidently started my dream, in which were crowded the events of hours. At times when we are not asleep a loud noise will start the imagination into action, and seemingly in an objective way many objects will appear to us, and appear so real that it is impossible to distinguish between the subjective and objective. Besides, who can limit the strange things that may happen, if it be true that there is some power within us

in certain normal or abnormal states that even enables us to protect ourselves so really that we become apparent to the physical senses of others and see and hear things at a great distance?

What are we to do with facts of which the following two are typical?

An aunt of mine died suddenly at midnight in a house in which I was resident. Her son-in-law, living on a farm two miles away, at about the time the aunt died, went for water at a spring some distance from the house. He saw standing by the spring a well-defined apparition of this aunt. He knew nothing of her illness. Imagination, coincidence—possible. Many facts like this one are given by the Society for Psychical Research, verified as carefully as possible.

Take this other typical fact: The son of a clergyman at his home in Illinois was playing on the floor with his four-year-old son, who, pointing to the ceiling, said: "Dada, look there!" The father looked up and saw with perfect clearness his own father looking at him. A comparison of time showed that this was three hours before the death of the elder father in Kentucky, the son being wholly ignorant of the illness of the father. As the apparition was first seen by the child there seemed to be no possibility of hallucination or any known operation of telepathy; and, as the father was not dead, how does Spiritualism supply the certain explanation?

Should not Spiritualists also apply to themselves the words of Shakespeare: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy"?

Pain in Lost Limbs.

Ever since I lost a right hand at Gettysburg I have been an observer of the phenomena of pain in lost limbs, pain in amputated members apparently a part of the body. To take my own experience I can, whenever my mind is directed to my ghost of a right hand, still feel the blood trickling in the buck gauntlet I wore when I was shot in the hand. I wore a sergeant major's sword (17th Miss. Regt.), and the sensation of the hand grasping the sword, the trickling of the blood in the gauntlet, yet haunts me after forty-one years. The nerves were rendered exceedingly sensitive from the fact that, being captured and left on the battlefield, my wound was neglected till the maggots entered it and ate the flesh from about the end

of the arm stump, until nature came to my aid with a thin covering of flesh, which has ever rendered it more than ordinarily susceptible to nerve sensations.

Nerves have memories; though the hand is gone the memory of these sensations rendered abnormally active is the way I account for this. When taken to the hospital I noted an instance of telepathic suffering. A confederate soldier had his hand amputated, and while the hand lay on the floor some one came along and by accident stepped on it. It was out of the sight of the recent owner, yet he cried out in pain.

In two instances in this county within the last ten years the arms of two persons of my acquaintance had to be exhumed because of the pain felt by the recent owners, and when straightened out from the cramped position in which they had been placed, the pain in each case instantly ceased.—C. C. CUMMINGS, Fort Worth, Kan.

Pure Water.

If we desire a strong, active, healthy body, free from pain and disease and obedient to our will, and one that shall so remain for 100 years or more; if we wish an active and vigorous brain that shall give us clean, wholesome, energetic thoughts to the end of life, let us see to it that none but the purest and most suitable solid and liquid food is supplied to our digestive organs, under proper conditions, to make and keep the body and brain clean, strong and enduring. Pure water is the only liquid agent in existence that will do this.

The only *pure* water is that distilled.

It is better to fence the precipice at the top than to wait with an ambulance at the bottom.—*Ellice Hopkins*.

Readers of this magazine who fail to find it on sale at news stands and railroads will confer a favor by notifying the editor. ☐ ☐ ☐ ☐ ☐ ☐

FATE

By NICOLA GIGLIOTTI, A. M., LL.D.

Translated by ALVIN B. BISHOP, A. M., Waterloo, N. Y.

Master am I of human destiny.

Fame, grandeur, love, my willing vassals are.
I walk through fields and cities, near and far,
Knocking—once only—at each door I see;
Then seek I other ways, half aimlessly.

If sleeping, wake. If feasting now, thou share
In wine and sin, to bring surcease of care,
Arise, (for I am Fate,) and follow me.
Else woe betide! for I give horses, gold,
Fame, honor, women and the sweets of life,
And death alone shall worst thee in the strife.
Seize thy sole chance, or my revenge behold.
I wait. "Leave me," I answered, "'Tis by thought
Alone that man to bliss and strength is wrought."

Published in SUGGESTION, a Journal of the New Psychology,
August, 1904, 4020 Drexel Boulevard, Chicago.

The New "Opportunity."

The above is the authorized and corrected translation of "Il Fato," arranged for SUGGESTION by Mr. Bishop, and this arrangement, as above, is published for the first time; Mr. Bishop's transla-

tion, with some slight changes, previously appeared in the Rochester *Post-Express*. As this translation is destined to become famous in the hereafter, permission to reprint is freely given, and the request is made that when the sonnet is published it will appear exactly as above.—Editor SUGGESTION.

League of New Psychology Clubs.

SEVERAL New Psychology clubs are in the process of formation and a number of Psychic Research clubs have been discovered. The editor hopes that all such clubs will send in reports, with names of officers and lists of members. Many applications have been received for information as to organization, etc.

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There is not much information to give. Ask your friends to come together; have a general talk; appoint a time for another meeting and let each one present try to get one or two others to come. Then elect a president and a secretary and go to work. Select a subject in advance for each meeting, and let all come prepared to say something. Who are eligible? Anyone who will agree to think and who will agree to recognize truth whenever found.

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People afraid of an idea should not come to these meetings. People who think that God is displeased with any investigation looking for truth and facts should not come. Investigators and thinkers are wanted.

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People who have nothing more to learn about life or eternity should stay away. Those who use predigested thoughts should not go to these meetings.

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Friends, get to work; act, think, investigate. Don't be afraid to investigate anything. Nothing is too sacred for the searchlight of truth.

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People with Pet Theories should not go to meetings where people think. Pet theories often get hard knocks and sometimes it makes us feel bad to see a Pet Theory get a black eye. Love Truth more than Theory, friend, A Theory is good as long as it is not in the way of a Fact. And remember that a very small Fact will torpedo a very big Theory

Friends should remember that items for publication must reach this office forty-five days in advance of the date of issue.



We want the names of each club interested in psychic research, the place of meeting and the name and address of the secretary. These will be arranged and published every month.



Any organization interested in any particular experiment or question should send data to the other clubs, so that the matter can be investigated from many different standpoints.

The experiment mentioned in the article entitled "Rhythical Breathing," in the May issue of SUGGESTION, is one that should receive some attention.



What are you doing about a Psychic Research club?



CHICAGO.

A Scientific Research club has been formed in Chicago to investigate hypnotism, personal magnetism, suggestive therapeutics, physiognomy, phrenology and similar subjects. The club is to meet every Monday and Thursday evenings at 129 Vedder street, and all interested are invited to join.

The officers are Charles M. Schmide, president; George A. Beiderman, secretary; George F. Klaus, treasurer; Mrs. M. C. Schmidt, librarian.



TACOMA, WASH.

There is a society of advanced thinkers in Tacoma known as the "New Thought League." Vice-president, Anna B. Chidester, 318 North Yakima avenue; secretary, Mrs. Yardy.



EDITOR SUGGESTION.

BLAINE, WASH.

Dear Sir: Following the suggestion made in your valuable magazine (in the June number) in regard to forming psychological leagues, an organization was effected in this city, June 4, with but little effort, known as "The Boundary Psychic League." Officers elected are: President, S. F. Smith; secretary, E. H. Nachand; treasurer, Gen. D. Tampman. Our motto is: "In Unity We Attain Wisdom."

The league starts in the work with evidence of deep interest and we have several objects in view which will be made public in the near future.

We desire the co-operation of all persons interested and would be pleased to receive communications, literature, etc., from anyone, and anything addressed to our secretary will receive careful consideration. Yours for success, E. H. NACHAND, P. O. box No. 223.

LINCOLN, NEBRASKA.

We meet each Sunday at noon at the law rooms of Billingsley & Greene at Lincoln, Neb. The meetings are informal in character. The members are all supposed to take part in the meeting in manner as indicated in the following resolution introduced by Captain B. and passed by the Club May 29, 1904.

Resolved, That the New Psychology Club commend the following to its members:

"At all meetings, each member present will contribute one or more of the following aids to the Club: Ask or answer one or more questions; present a written or oral contribution; written or oral quotation from some wise soul; or give personal experience along psychic lines, each not less than ten words nor over 2,000 words on matter under consideration."

On the three meetings since organization the following have been the subjects discussed: "WHAT IS NEW PSYCHOLOGY?"; "WHAT IS THE POWER AND UTILITY OF DESIRE, AFFIRMATION AND PRAYER"; "THE SUBCONSCIOUS MIND."

The subjects are each presented and agreed on the week before discussion. At each meeting Captain Billingsley has prepared and read a thesis of 2,000 words. Members manifest a deep interest in the meetings. Also strangers attend. Soon as the hot season ends the Club will have to seek larger quarters in a hall to accommodate the attendance.

The success of the Club is absolutely assured, and it will grow in numbers and interest.

NATURE CURE FOR CONSUMPTION

Germs and Consumption.

IN THE May issue of *Everybody's Magazine* is the first of a series of articles on "Consumption, the Great White Plague." The author gives some statements regarding the mortality resulting from this disease. He says out of every ten average persons of all ages that one will die of consumption; that between the ages of 15 and 24 one in four of all deaths are caused by this disease, and that one in three of all the deaths between the ages of 25 and 34 years is due to the same dread destroyer, and that one in four between the ages of 35 and 44.



The author states that consumption is curable only by right living, and that drugs are useless, but he falls into the error of stating that consumption is caused by a germ and that it is catching. It seems impossible to eradicate this idea, yet in the same article he says that if one takes precautions the disease is not catching. If germs cause disease, and there are millions of them in the streets of every city, how can anybody escape? If it is possible to ward off the disease, how can it be "catching"?

One soldier falls in battle, then another, and another. Why not say that death is "catching" on the battlefield? If a man living unhygienically in a certain quarter dies of disease, and another man in the same block or building also lives viciously and dies of consumption, what proof is there that the second "caught" the disease?



The idea that consumption or any other disease is contagious is not logical, and it is not borne out by facts. But this idea that the disease is "catching" and is caused by germs has caused the mighty roll of the dead to be greatly augmented. Tell the people that death comes from within, and not from without; that wrong living, shallow breathing and a persistent violation of Nature's laws cause disease, and not germs. When people understand this they will pay more attention to air, food and right living, and they

will not worry about germs. Some people think that disease will disappear from the earth when we catch all the "germs" and cremate them! The germ theory is a cheerful one for the medical profession; germs crawl into our bodies; we need doctors to hunt them out and destroy them. It is a pleasing fiction, but false and deadly.

E. E. C.

Simple things are hard to understand. Mankind always turns from the simple to the mysterious. So it will be many many years before it is universally known that Nature will heal all disease if let alone. But Nature is thwarted at every turn. She can not keep the race well when the race does not want to be well.



The mad rush of modern life is not compatible with health. Health will not abide in smoky, grimy cities. The conditions are not favorable. Nature is daily outraged. Social duties, business cares, pride, ambition, selfishness are obstacles which Nature can not surmount. So mankind dies.



Consumption, pneumonia and their allies are abroad. All this means that Nature is protesting against wrong living, wrong habits, wrong thinking. When we turn from the race for wealth and power to the race for health, happiness and contentment, we will find Nature glad and willing to do her part.



It is impossible to serve mammon and hygeia.



"I have no time to attend to my health," is heard on every side. Very well; then die. The drug store will not help you; the patent-consumption-cure can not help you. Nothing will help you until you take time to live right; if you do not know how to live, find out. Learn, investigate, think. Spend some time in getting wisdom. Shrouds have no pockets. A little wisdom may be good in any world.

Glass Pavilions for Consumptives.

Dr. Briggs, chief resident physician of the Philadelphia Hospital, has induced the authorities to expend \$114,000 in testing the "sunlight treatment" of consumption.

Each pavilion is separate in itself, with walls and roof of glass and only sufficient metal work in its construction to support the framework. The floors are of cement, so as to be as smooth and non-absorbent as possible. Each pavilion is twenty-seven feet wide and thirty-six feet long. Running around the building is a six-foot porch, also surrounded by glass. The glass is arranged in frames ten feet in height. By means of an automatic device one side of the building or all four sides may be thrown open. The glass above the doors is worked in the same way, so that in warm weather each tier of glass frames may be opened, turning the pavilion into little more than a shed with a glass roof. The inside glass is ribbed sufficiently to make it opaque. The glass of the porches is transparent.—*World of Today*.



The above item shows that the doctors are beginning to learn. But glass pavilions are expensive. And it is a pleasure to state that they are not necessary. Sunlight is sunlight. Anybody can sit in the yard. It does not cost \$114,000 to sit on a chair, on the lawn, or recline on a couch. Doctors like to have a mortgage on everything good.

Dr. Briggs may or may not know that his patients will do better out in the open. But, then, that is so simple and so inexpensive; and everyone has access to a back yard, or porch, or roof, or garden.

The objection to glass houses is that the air supply is restricted. Air is ~~of~~ more importance than sunshine. Great volumes of air are necessary. The breezes of heaven are necessary; do not be afraid of the life-giving breeze, fresh from the sea, or desert, or mountain, or forest. If it has the odor of pines, or woods, or field, so much the better.



A consumptive should never spend a moment in a closed room.



The ELITE FACE MASK is highly recommended for a discolored, freckly and blotchy skin, being successful after all other treatments have failed.

Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boll them down. Open to all.—EDITOR SUGGESTION.

Do You Believe This.

I have just been reading articles in May SUGGESTION in reference to the "remarkable powers" of Frank Von Braulik. There was in Kansas City, Mo., several years ago, a man who got his drinks at saloons by doing a trick. He would pour out a drink in a glass and, placing it at one end of counter, would place himself at the other end and say to the bar keeper, "May I have that drink if it comes to me?"

Of course the bar keeper would consent and at once the glass of liquor would slide along the counter until it reached the performer. This man was a medium and spirits moved the glass. The performances of F. Von Braulik have some cause.—R. JONES, Minneapolis, Minn.

Was There Any Suggestion in This?

I knew a brakeman (S. E. Shay, care K. C., St. J. & C. B. Ry., St. Joseph, Mo.) who had his right lower limb amputated just above the knee, and he was sent home on train the same evening; the limb was taken to the express office, and was to follow by express the next day; that night, the nurse came to the office and asked me to send a message, and see if the box containing the limb was not turned over, as the man could not rest, complaining that his limb was twisted, and that it pained him so he would at times scream, and could not rest.

The operator at the station where the accident happened went to the express room, and, sure enough, the box had been turned upside down; soon as they turned it over, which would have been the natural position, the patient became perfectly easy and went to sleep.

He was under the effects of chloroform when the operation was performed and did not know what disposition was made of the limb, and had never asked about it until it began to hurt him; this was about eighteen hours after operation was performed.

A. H. HUNTER, Operator, Parkman, Wyo.

A Few Propositions.

EDITOR SUGGESTION—I am one of the large number of SUGGESTION Family who have been reading, thinking and keeping silent for so long a time.

I now rise to make a few bare statements which I want criticised by some keen, deep thinking member of the family. In this way I hope to get more light on the subject. Here they are:

ANYTHING THAT influences consciously or unconsciously is a suggestion.

THE SUBJECTIVE mind is the natural mind of man. It has the care of the body as well as the care of the race. It receives and retains all of our thoughts and experiences, and without it progress would be impossible.

The objective mind is the result of cultivation and is not necessary to life, growth or health.

ELIJAH PEARCE.

EDITOR SUGGESTION—Without comment, but leaving that to you, I wish to relate the following:

Last January, as a perfect stranger in the city, I rented a fine old Southern mansion, at present the property of the heir, who inherited it from his father, who was a prominent lawyer and judge in this State, and died in the room I occupy as a bedroom.

One night not long ago I awoke from a sound sleep with the feeling that there was a strange presence near, and a moment after a deep voice called out, "Oh, Esther!" and repeated this twice. No one was in the house but self and wife, whom the voice did not awaken, and a search made immediately disclosed no one. This, with some noises heard at previous times, caused me to inquire the given name of the judge's wife and daughter, and I found that neither of these correspond to the name called.

It was not until last week that I discovered that during the protracted illness of the judge he had an old negro woman as his nurse, and in his fretful stage of health the woman could not leave the room without his calling out, "Oh, Esther! Oh, Esther!"

Now, here is a case where a perfect stranger to all parties and even names, is brought in direct contact with the exact tone of voice and petulant call once so often heard from this room. B.

Gainesville, Fla., May, 1904.



REVIEW NOTES



AUTHORS OR PUBLISHERS of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

BOOKS RECEIVED.

HAPPINESS AND MARRIAGE. By Elizabeth Towne; 78 pages; 50 cents.

THE FOUNDATION OF ALL REFORM. A guide to Health, Wealth and Freedom. A popular treatise on the diet question by Otto Carque. Kosmos Publishing Company, 765 North Clark street, Chicago, Ill.; 66 pages.

DIAGNOSIS FROM THE EYE. By Henry Edward Lane, M. D. A Scientific Essay for the Public and Medical Profession; 145 pages. Kosmos Publishing Company, 765 North Clark street, Chicago, Ill.

CRANKADOM. By Maud Daws, Lincoln, Neb. Jacob North & Co.; 149 pages.

THE A. B.-Z. OF OUR OWN NUTRITION. By Horace Fletcher. A. B.-Z. Life Series. Frederick A. Stokes Company, New York; 426 pages, cloth.

THE WIDOW'S MITE, AND OTHER PSYCHOLOGICAL PHENOMENA. By I. K. Funk. Price, \$2.00, net. Funk & Wag- nalls Company, New York; 538 pages.

SUCCESS AND HOW TO WIN IT. By B. F. Austin, B. A., D. D. Price, 25 cents; 67 pages, pamphlet. A lecture and course of twenty-four Success Lessons. The Austin Publishing Company, Geneva, New York.

EARTH'S ANNULAR SYSTEM. By Isaac N. Vail, Pasadena, Cal. Second edition, revised, illustrated and enlarged to 400 pp. Price, \$2.50, net.

We have here a volume of wonders from a new field. We believe the author has found a new world; starting with admitted premises, he shows how the oceans and vaporized minerals in the molten age formed a system of saturn-like rings around the earth, and how they fell progressively, all through geologic time and ended with the Deluge of Noah and the vast polar snow-cap.

Professor Vail supports the "Ring Theory" with a wonderful panopoly of evidence. The first ring fall made the first age of rudimental life by making the first ocean. The second fall changed old conditions and made a second age, and thus on through the ages. Our author thus lays a base for every phase of world-evolution. In the ages life follows life, plane upon plane, as ring follows ring.

The gap between rings made the hiatus between life and life, and the missing link, an obvious necessity. Thus the Vailian theory is nature vindicated. With the ring system as the seed-bed of organisms, the chapter on Life Evolution is worth infinitely more to the earnest thinker of the new century than the price of the book. Then the fall of ring-vapors as snow, gives the straightest cause of the "Ice Ages" we have ever read. Two chapters on the "Origin of Coal" and a lecture on Petroleum open an avenue of new thought that is amazing, and demands that old theories be revised or cast into the dump-heap of science.

I have read this book of Professor Vail's with the keenest relish, and want our readers to have the same "feast of fat things." Send to him for it.

H. A. P.

Power for Success.

The solid character of Dr. Frank Channing Haddock's works (see advertisement herein) would seem to be indicated in the following from a well-known writer on economics:

"I have two books, *POWER OF WILL* and *POWER FOR SUCCESS*, and am extremely interested in the study of them. They have been of great value to me in my life and work.

"There is now being placed before the public, in the magazines of national circulation, the advertising of various schools dealing with 'Personal Magnetism,' 'Success in Life,' etc. Some of these schools send out a lot of crude literature, the result of a lack of knowledge of their subject and hasty preparation of copy. On the contrary these books are the result of years of close application and of a mature mind." The books are sane, well-digested and practical gymnasiums in the fields indicated, and a postal to Dr. Haddock at Auburndale, Mass., will bring full particulars.

The wiser men are, the less they talk about "cannot." That is a very rash, dangerous word—that "cannot."—*Charles Kingsley.*

"TWIN DEMONS," or The Four-Headed Dragons, and How to Slay Them, by Stanley LeFevre Krebs, A. M., Ps. D.

In this compact and meaty little book of 130 pages Dr. Krebs, the well-known psychic investigator and platform lecturer, discusses the psychologic foundations of human happiness.

Happiness, he says, lies so close to them that few of the eager seekers after it have found it. They have overlooked it. It is purely and simply a frame of mind. Take a simple and a single illustration. Two men enter a restaurant. One of them orders frog legs and raw oysters, deeming them the acme of gustatory delight, the heaven of Epicurean delectables, his only regret being that his throat is not longer, giraffe-like, to protract the savory ecstasy. The other man, thinking of the slime, mud and filth in which those same frogs legs squirmed, and those oysters thrived, is nauseated at the very thought of sliding them down his esophagus and lodging the whole mass in the delicate fibers of his supersensitive stomach. . . . Happiness in the one case and unhappiness in the other is the result, though—mark this point well—the environment is identical in each. Frog's legs and raw oysters constitute the common denominator of the two fractions whose numerators are two different *states of mind*, the value of each fraction varying only and solely as the numerator varies.

He presents his theme logically—the cause, curse, and cure of fear. According to Dr. Krebs there are four causes of fear. Commencing with the most external cause and ending with the most internal, their logical order would be: 1. The physical cause. 2. The ethical. 3. The mental. 4. The spiritual.

The rule to find the mental element he states as follows: At any given day or hour, when you are in good health physically and ethically, and yet you feel unaccountably worried, fearful, timid, non-aggressive, then you may be sure you are at that moment suffering from fears *mentally* produced. Mental fears arise from ignorance or mystery.

The terrible, almost ghoulish curse of any fear that fastens upon one is seen in the law of its action, which is this, that fear attracts to us the evils we fear, a law that holds, too, in its opposite emotional sphere, for love held in thought sets in motion forces which actualize the good we desire. As an illustration of the negative law he narrates the following incident:

A young lady was learning to ride the bicycle. Her teacher wished to train her to ride with only one hand on the handlebar.

She declared she could not do it, would fall if she tried, etc., etc. Suddenly as she rode along a hatpin got loose and threatened to fall out. Quick as a flash up went one hand, caught the rebellious pin and, after some time-consuming maneuvering, adjusted it to place, the while she was riding on with only one hand on the handlebar! In the act and excitement of saving her pin she lost her fear by forgetting it.

The cure of fear Dr. Krebs introduces with the sentence "No man is respectable who is not doing his best." A man whistled as he walked along the street. He whistled indifferently. A boy heard him and said, "Mister, is that the best whistle you can put up?" "Can you do better?" asked the man. "Yes," replied the youngster, and he did. "Now," said the man, "listen to this," and he whistled well. The boy had to admit it was good whistling. "Well, then," concluded the little philosopher, "if you can whistle like that, why were you whistling the other way?" Why, indeed? Why not do your best always? But he who fears is doing his level worst.

Under the physical cure he gives a general rule and three special measures; under the ethical cure two general rules; under the mental cure, assert the law of ignorance and the higher power of will or resistance within yourself, and whatever you try and can not solve WAIT, wait until Time, Event or The Power makes it clear, and while you wait do not neglect rules 1 and 2, namely, take care of your health, do your duty and cultivate the spirit of love.

His argument concerning the Spiritual Cure must be read in its entirety and beauty to be appreciated. To epitomize would be to mar.

After stating the "four royal rules" and giving many historical instances to show how practical this whole system is, he concludes with this striking quartette of splendid "suggestions":

Don't Worry—but Work.

Don't Fear—but Follow.

Don't Pine—but Pray.

Don't Trouble—but Trust.

This book is cordially recommended to the readers of SUGGESTION; it may be obtained from the author, Greensburg, Pa., price 75 cents.



Business Talks

BY THE MANAGER

What is Liquozone?

Mrs. C. P. Wood, of the *Public Health Journal*, furnishes us an analysis made by Dr. H. Endemann, of 23 William street, New York, of a patent medicine called Liquozone. The doctor finds that it is composed of 98 per cent dirty water with a trace of sulphuric and other acids. This compound has no curative value whatever.

Any one can make a barrel of it for ten cents. Those who buy this mixture thinking that it is composed of free oxygen or liquid oxygen are deceived. Pure water will be more beneficial than this decoction. Take ten glasses of pure water daily and never mind the stuff sold in bottles.

JOY PHILOSOPHY, by Elizabeth Towne, Holyoke, Mass. Purple cloth, 75 pp. Price, \$1.00 postpaid.

A very attractive book, and like all others from the same source, full of good things. It contains seventeen short, pithy chapters with catchy headings such as: A Good Morning in Two Worlds; A Mush or a Man—Which? How it Works; The Limitless Self; Desire and Duty; etc.

Let us peep between the covers and see what Elizabeth has to say. (Wonder if she will call us *dearie* this time.) "Intelligence is not confined in bodies or brains—*no*. It fills the universe." "It is never too late to begin putting what I *AM* into what *I do*." "Thought and its results are decidedly important to us who mean to live and let who will do the dying." "Sydney Flower says you can not have youth and wisdom. *Dearie*, don't you believe it." (There, she *has* called us *dearie*; wonder how William E. likes that.) "The first step toward getting rid of fear is to know that your source of power and wisdom is the same great and limitless source from which all men must draw; and that your point of contact with this boundless power is within you, not on the outside of you." "You do not make your ideals; *they make you*—if you keep mentally in touch with them." "Wrong **ALWAYS** brings unhappiness; right **ALWAYS** brings

happiness." "All things are easily possible to him that believes—and *practices*." Excellent. Excellent.

The object of the book is to arouse the joy of living in consciousness of the fuller intelligence of the limitless self. How well this purpose has been fulfilled the reader will know when he has read the book.—A. E. S.

RELIEF FOR HAY FEVER SUFFERERS is assured by using the now famous prescription of Dr. Solis Cohen, the prominent Philadelphia physician who first used the Suprarenal Extract. The Physicians Standard Supply Co., 117 North Broad street, Philadelphia, whom Dr. Cohen has favored with his formula, to in turn give out in printed form to physicians everywhere, keep a large supply of this extract solution on hand. Experience has already proven this to be exceedingly valuable. No failures have been reported. Physicians of all schools agree as to the inestimable value of the Suprarenal Extract. It may be used in any vaporizer, atomizer, or nasal douche, or even on a sponge. (The popular price is 85 cents.) Literature on nose, throat and lung affections is furnished on application, gratis.—*Advt.*

WOMAN BEAUTIFUL, AND A REMARKABLE INVENTION.—Beauty of form and feature is the imprint on body and face of clean thoughts, actions and habits. Then

"Make the house where gods may dwell,
Beautiful, entire, and clean."

For keeping clean and healthy internally and externally the Perfection Douche (see advertisement) is invaluable.—*Advt.*

A WOMAN'S INVENTION.—Never has there been such an unparalleled sale of any female device as on the Victoria Protector (for maid and matron). Over two hundred thousand have already been sold.—*Advt.*

Publishers are warned not to run any advertisement for the Dr. White Electric Comb Co., Decatur, Ill., without cash with order. This concern never pays advertising bills. Any friends who may see an advertisement of this company will kindly send me a marked copy of the publication containing the same. E. E. C.